OCT 11 1961

VOL. 48 NO. 10
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Lessons for January

Adagio

Dorothy J. Roberts

We walk the golden islands of the leaves
Where summer gives its glory to the frost,
Stirring the spicy scent with lingering step
Until the last gold continent is crossed.

The sea of grass between is flecked with gold,
The wind-strewn memory of another year.
Beneath the mountains tipped with amethyst,
Peace hovers, dove-like, in the atmosphere.

This hush of autumn calms the racing pulse;
These lifted hills refute the hurricane,
As ankle-deep we share the given gold
Which decks the sea of grass and lines the lane.

The Cover: Autumn in American Fork Canyon, Utah
Photograph by Hal Rumel

Frontispiece: San Juan Mountains, Colorado
Photograph by Don Knight

Cover Design by Evan Jensen

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From Near and Far

I have been receiving *The Relief Society Magazine* over the last twelve months and have enjoyed each copy very much. Having only joined the Church in September 1960, I was thrilled to find that all the magazines of the Church provide adequate covering on many subjects — theology, social work, home, recreation, general interest, culture — as well as wide geographical interest of events in and out of the Church. Being a nurse, my time is very limited for attending meetings, but with the help of our *Relief Society Magazine* I am kept in contact with the restored Church. I take my copy with me when I go on nursing duty, and being such a handy size, I can read it at odd moments during the night.

—Ann McCall
Melbourne, Australia

We love our *Relief Society Magazine*, and know it is one of the loveliest ties that bind our hearts in human love. A few years ago I had the *Magazine* sent to our local library, and the librarian tells me that there is a waiting list now of women who read our *Magazine* each month. I think this is a wonderful way to help nonmembers become acquainted with our Relief Society work and the Church program for womanhood.

—Flo Cole
Dewey, Oklahoma

We love our *Magazine*, and we have a slogan in Huntington Park Stake "read the *Relief Society Magazine* in every Latter-day Saint home." We are trying diligently to make this a reality.

—Laura R. Shimp
President
Huntington Park Stake
Relief Society

I especially appreciate the writings of Frances Yost. She is from my hometown, and I have the deepest admiration for her, both as a person and as a writer.

—Jo Beth Bradley
Idaho Falls, Idaho

Receiving the *Magazine* each month and reading it is a pleasant experience. I have just read "Reminiscings" (by Camilla Eyring Kimball, July 1961). It was indeed a joyful experience, reliving old and awakened memories of my childhood. Playing on crusted snow was such fun, and, later in my life, going to a dance on a crisp winter night in a sleigh being drawn by two spirited horses with bells on. There will always be innocent and harmless fun and pleasures for all ages, if we but look for them.

—Minnie J. Williams
Pocatello, Idaho

The poem "My House," written by Vesta Ball Ward (June 1958) has hung, framed, in my kitchens (moving twice) since it was published in our wonderful *Magazine*. It has given me a much sweeter attitude toward housework. I can never repay Mrs. Ward for what these few lines have done for me and my family.

—Judith Jardine
Salt Lake City, Utah

May I compliment you on the very choice material in *The Relief Society Magazine*. The covers are so beautiful. The stories are sweet and clean, and the poetry is lovely. The lesson material is current and inspiring and such a help to us in these times. The old saying "Good things come in small packages" is certainly true — *The Relief Society Magazine* is indeed a gem.

—Edna C. Knight
Cedar City, Utah

I read *The Relief Society Magazine* from cover to cover, many times with tears running down my cheeks, for the beautiful thoughts and divine inspiration I find therein. Being a young mother of five precious daughters and the devoted and grateful wife of the second counselor in our bishopric, I know I can always find peace and rest in the priceless pages of the *Magazine*.

—Lorna Stokes
Tremonton, Utah

THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of The Church of Jesus Christ of Latter-day Saints

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The Last Days of President Brigham Young

PART I

Preston Nibley
Assistant Church Historian

AT the conclusion of the Semi-Annual Conference of the Church, held in the Salt Lake Tabernacle, on October 8, 1876, President Brigham Young announced that the next General Conference, due to convene on April 6, 1877, "would be held in the Temple at St. George" (J. H., October 8, 1876).

The St. George Temple was nearing completion, and the President planned to spend the winter there supervising the work. He, no doubt, felt that it would be stimulating to the saints to see the new building and meet within its walls.

On November 1, 1877, President Young, accompanied by a number of Church officials, departed from Salt Lake City, by train, for York, in Juab County. At York, which was the end of the railroad line, they continued the journey with horses and carriages, for eight days, until they reached St. George on November 9th, a distance of approximately 340 miles southwest of Salt Lake.

On his arrival, the President moved into his new home — a home

Photograph Courtesy of the Church Historian's Office

THE LION HOUSE
As it appeared about the time of Brigham Young's death

Photograph by C. R. Savage

BRIGHAM YOUNG
Photograph taken on his seventy-fifth birthday

which stands to this day and is viewed by many tourists who travel through the southern country.

The work on the temple was progressing in a satisfactory manner. On January 1, 1877, the President called the saints together, and the lower part of the building was dedicated "for ordinance work." On that occasion he said:

> I will say a few encouraging things to the Latter-day Saints. We that are here are enjoying a privilege, that we have no knowledge of any other people enjoying since the days of Adam — to have a Temple completed, wherein all the ordinances of the House of God can be bestowed upon His people. . . . All the angels in Heaven are looking at this little handful of people and stimulating them to the salvation of the human family (J. H., January 1, 1877).

By April 1, 1877, the "finishing work" in the temple had been so far completed that the great building was ready for dedication. Members of the Church began to arrive in St. George from all directions. My own dear father, Charles W. Nibley, then twenty-eight years of age, made his way from Logan City, in northern Utah, to St. George, to attend this dedicatory service. Many times I have discussed the events of that occasion with him.

Meetings were held for three days and at the opening session the President bore a powerful testimony to the Saints:

Photograph Courtesy of the Church Historian's Office

THE ST. GEORGE TEMPLE IN COURSE OF CONSTRUCTION
1876-1877

Site Dedicated November 9, 1871 Temple Dedicated April 6, 1877

I would like to say a great deal during this Conference, to the Latter-day Saints, but I shall be able to talk but little, and therefore when I do speak I wish you to listen, and this I believe you will do. . . .

We have no business here other than to build up and establish the Zion of our God. . . .

This is the work of God, that marvelous work and a wonder, referred to by ancient men of God, who saw it in its incipiency, as a stone cut out of the mountain without hands, but which rolled and gathered strength and magnitude, until it filled the whole earth. We will continue to grow, to increase and spread abroad, and the powers of earth and hell combined cannot hinder it. All who are found opposing God and his people will be swept away, and their names forgotten in the earth. And as the Prophets Joseph and Hyrum were murdered, and as they massacred our brethren and sisters in Missouri, so the would have served us years and years ago if they had had the power to do so. Bu the Lord Almighty has said, "Thus fa shalt thou go and no farther," and henc we are spared to carry on his work. W are in His hands; the nations of the eart are in His hands; He rules in the midi of the armies of Heaven, and executes H pleasure on the earth; the hearts of a living are in his hands, and He turns the as the rivers of water are turned (J. H April 6, 1877).

AT the concluding session, th President left his blessings wit the people.

God bless you. I pray my Father Heaven to bless my brethren, the Apostle the High Priests, the Seventies, the Elde Priests, Teachers and Deacons. I pr

God to bless you, my brethren and sisters, who have come here to give us sweet melody, and I feel to bless every one of the good and honest in heart, all over the earth, and pray that they may receive the truth in their hearts and be gathered with Israel. I ask my Heavenly Father to grant all that has been asked by my brethren in these meetings, and that he will let his spirit rest upon this house, that his angels may visit, and his spirit rest upon those who shall come into this house to labor for themselves or for their dead. . . . I feel to bless every one of you, and I do it by virtue of the authority which is in me, and in the name of Jesus Christ. Amen (J. H., April 8, 1877).

He also referred to the condition of his health.

As to my health, I feel many times that I could not live an hour longer, but I mean to live just as long as I can. I know not how soon the messenger will call for me, but I calculate to die in the harness (J. H., April 6, 1877).

President Young was now nearing his seventy-sixth birthday, and he felt the weight of his years. But there were so many things that he wanted to do; he had to crowd them into the remaining months of his life. He told the brethren that on his return trip to Salt Lake City, he wanted to stop at Manti and dedicate a site for a temple there.

The President and party left St. George on April 16, 1877, and traveling leisurely, they reached Manti on the 24th. The next day they ascended the hill north and east of the city and dedicated the site for the Manti Temple. The President knelt upon the ground as he offered the prayer. Here is one paragraph, revealing his fervent words and the deep feelings of his heart.

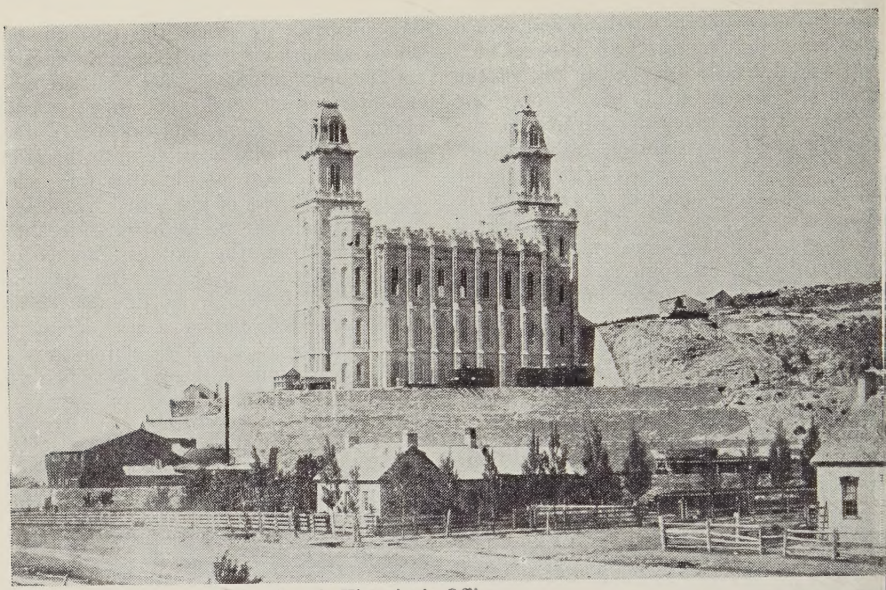
We ask thee Holy Father to receive our thanks, and to accept of us at this time, that what we do and say may come up before the Lord as an acceptable offering. We dedicate to thee this ground on which we now are, which has been chosen for Temple purposes. We dedicate the mountain itself and the valley round about, to the name and service of the Lord. . . . We also dedicate unto thee the habitations of thy people, that they may be the sanctuaries of peace and happiness. But especially do we dedicate unto thee this ground, on the southeast corner of which we now kneel, for the purpose of building a Temple to thy most holy name, and we ask that it may be made holy, that the rock and the soil and every part and portion of it may be sanctified for this purpose (J. H., April 25, 1877).

The President did not propose to pay wages to anyone in the building of the Manti Temple. After the dedicatory prayer he explained this to the people who were present.

We intend building this Temple for ourselves, and we are abundantly able to do it; therefore no man need come here to work, expecting wages for his services. The neighboring settlements will send their men, and they can be changed whenever, and as often as desirable; and they can get credit on Labor Tithing or Donation Account for their services, and we expect them to work until this Temple is completed, without asking for wages. It is not in keeping with the character of Saints to make the building of Temples a matter of merchandise (J. H., April 25, 1877).

Leaving Manti immediately after the dedication of the temple site, the President and party drove to Nephi. The following day they continued on to York in Juab County, and from there they journeyed by rail to Salt Lake City. The President had been absent from the headquarters of the Church a little more than five months.

THE principal work which President Young now planned for the remainder of the spring and summer was to set in order the



Photograph Courtesy of the Church Historian's Office

THE MANTI TEMPLE IN COURSE OF CONSTRUCTION

Note the pioneer homes and fences, the young Lombardy poplars, and the terraced hill.

Site Dedicated April 25, 1877 Temple Dedicated May 21, 1888

stakes of Zion and see that all were working harmoniously together. Therefore, important conferences, one after another, were called. The first was held in Salt Lake City on May 12th and 13th, in the new Tabernacle. One week later on May 19th and 20th, an organization of Cache Stake at Logan was effected, with Moses Thatcher as president, and William B. Preston and Milton D. Hammond as counselors. On May 24th a special conference was called at Ogden, and the city was divided into four wards. Also, outlying settlements of Weber County were all completely organized under their respective bishoprics. All this was done under the immediate supervision and direction of President Young, now approaching his seventy-sixth birthday.

In writing to Joseph F. Smith in England, under date of June 6th the President reported as follows:

Since you left we have organized stake in Cache, Weber and Utah Counties, an next Saturday we hope to be in Brigha City, and the next weeks following Farmington and Tooele. We shall the most probably go down into Sanpete Cou ty and so continue until we have organize the Latter-day Saints throughout these va leys, so that all can be known and looke after (M. S. 39, page 444).

Again, in a letter to Elder Josep F. Smith, under date of July 12th, H reported that:

With a few of the brethren I start on June 29th to visit the Saints in Ju and Sanpete Counties, and returned on t 10th inst. We had a very enjoyable tr though the weather was exceedingly h and the roads excessively dusty. In bo counties we organized stakes of Zion, El George Teasdale of Salt Lake City bei

sustained as the president of Juab Stake, and Bishop Canute Peterson of Sanpete County. We found a good spirit prevailing and are well satisfied with our labors during our absence (M. S. 39, page 524).

On July 24, 1877, thousands of Sunday School children gathered in the new Tabernacle at Salt Lake City to participate in a pioneer celebration. Among others, President Young addressed them and gave them a splendid recital of the pioneer journey.

Exactly thirty years today, myself, with others, came out of what we named Emigration Canyon. We crossed the Big and Little Mountains, and came down into the valley about three quarters of a mile south of this. We located and we looked about and finally we came and camped between the two forks of City Creek, one of which ran southwest and the other west. Here we planted our standard, on this Temple Block and the one above it; here we pitched our camps and determined that we would stop and settle.

Children, we are the Pioneers of this country, with one exception, west of the Mississippi river; we established the first printing press in every state from here to the Pacific Ocean, and we were the first to establish libraries, and the first to establish good schools; we were the first to plant our orchards, and to improve the desert country, making it like the Garden of Eden (J. H., July 24, 1877).

On Sunday, August 19th, the President was in attendance at a conference in Brigham City, where "under a large bowery," he addressed a congregation of "at least two thousand five hundred people." The Box Elder Stake was organized, with Oliver G. Snow as president and Elijah Box and Isaac Smith as counselors. On Monday, President Young and the visiting brethren returned by train to Salt Lake City.

THROUGHOUT the Thursday following, while working in his office, the President complained of a feeling of nausea. At eleven o'clock at night, on retiring, he was seized with a severe attack of "cholera morbus" which continued until five o'clock in the morning, when, to relieve his suffering, a mild opiate was administered by Dr. F. D. Benedict and Dr. Seymour B. Young, who had been called to his bedside during the night.

All day Friday he was in considerable pain, "but endured it cheerfully, and occasionally made humorous remarks when he saw those about him inclined to be troubled." On Saturday afternoon "inflammation of the bowels" set in. He slept fitfully during the night and frequently moaned in his sleep. When asked if he suffered great pain, he replied, "No, I don't know that I do."

On Sunday and Monday he seemed to revive somewhat, "being frequently administered to by some of his brethren," but on Monday evening he sank into a comatose condition, from which it was difficult to arouse him. At four o'clock Tuesday morning, "he sank down in bed, apparently lifeless." Artificial respiration was immediately resorted to, and "hot poultices were placed over the heart to stimulate action." For nine consecutive hours artificial respiration was continued. At that time he seemed greatly revived and spoke to those around him, saying he felt better and wished to rest.

On Wednesday, August 29th, it was apparent to anxious watchers at his bedside, that the end was near. His last words, as he gazed fixedly

Don Busath for Hal Rumel

ROOM IN THE LION HOUSE

Showing the corner of the room in which Brigham Young died, as it is furnished today, with authentic pioneer furniture.

upwards were, "Joseph, Joseph, Joseph," as though he communed with his beloved Prophet. At one minute past four o'clock in the afternoon, his breathing ceased, his great heart was stilled. The mortal life of one of God's noblest sons had come to an end.

Note: Part II will appear in a future issue of *The Relief Society Magazine*.

DO just as well as you know how in all things, never allowing yourself to commit an act unless the Spirit of God within you justifies you in doing it. And if you live every day of your lives according to the best light and understanding you possess, glorifying God, our Heavenly Father, just as far as your knowledge extends, I will promise you eternal life in the kingdom of God. This is saying a great deal, it is a very important discourse embodied in a few words . . . if you live according to that light within you you will be of one heart and one mind; your interests and labors will be one, and you will take hold with all the power God has given you to consummate this great and glorious work committed to our charge. . . . Consequently it becomes us to be patient trusting in God and the promises he has made unto us . . . (*Journal of Discourses* 18 pp. 220-221, from an address delivered at Richfield, Utah, April 22, 1877, by President Brigham Young).

Commencement for Miss Rowse

Mabel Harmer

LENNIE Rowse smiled faintly as she faced her advisory class of English 14. If her lips trembled slightly and there was a mist in her eyes, she hoped it would go unnoticed. Teen-age boys and girls couldn't be expected to have much understanding or sympathy for the feelings of a schoolteacher who was meeting her class for the last time. The last time, not only for this year, but for all succeeding years. In another month Lennie would be sixty-five.

She noticed Slim Weller casting a look of veiled admiration at the blond curly head of Allie Speakman. Slim must also be among the very few who were sorry that it was the end of high school days. Now he would no longer have the privilege of worshipping the object of his affections even from across a classroom.

She glanced at Miriam Ellsworth — thirty pounds overweight and probably dateless even for the commencement dance. Lennie, who could count the dates of her own girlhood on her fingers, felt a pang of sympathy for the luckless girl.

In the seat behind her was brilliant and unpredictable Shelby Johns, his dark eyes moody, his hair ruffled. Tomorrow, at his father's insistence, he would enter the family hardware business, turning down a scholarship at State University.

What could she say in her final ten-minute talk that would help them to solve some of these problems? That would help others, whose problems were their own secrets? Would they even listen to anything she might say, in their eagerness to escape from the schoolroom to the freedom and gladness of a June day?

She had to try — as she had tried on the last day of every year when she had stood before her graduating class for the final goodbyes.

She gave them — as she had done with some variations in the past — a bit of philosophy she had gleaned in the years of her teaching. How much of it was her own and how much she had learned from others she didn't quite know by now.

"Young people," she began, "you have now come to one of the most important crossroads of your entire life. The course you take after you leave here will largely determine what your future will be. Never be satisfied with the middle road. Strive always for the high. Let your imagination run away with you and then follow — if it is good."

She paused for an instant. Pete Wilson was drumming softly on his desk and looking out of the window. Others seemed to be listening with varying degrees of politeness and interest, knowing that the talk couldn't last too long. No doubt one or two were saying to themselves, "All right, Miss Mouse. . . let's get out of here. School's over."

It had been inevitable, she knew, that the name Rowse would become Mouse, although she had actually

heard it only once — when she came unexpectedly upon three boys whom she had just failed.

The name went too well with her appearance to be passed by — her gray hair pulled back into a bun and her usual sober clothing. She didn't resent it. It was part of the ups and downs of teaching. She would accept that, or any other part of the job, if she could just stay on. So far, she had hardly allowed herself to think of what the empty days ahead might mean.

SHE went on, "Each one of you has possibilities that can lift you to heights beyond which you may only dream. Never for one minute let the idea creep in that you don't count for much. You can count for a lot, if you will just believe in yourself. Remember that you, and you alone, are responsible for what you do with your life. You can mold and shape it any way you desire by your own will."

Shelby was looking at her almost resentfully as if to say, "What do you know about it? What would you do with a dad like mine? Talk is cheap and easy."

All right, she would tell him. "A good life, a useful life — happiness — none of these is the result of luck. Men do not drift into high places by chance. The average successful citizen who has made a good job of himself has looked at life as his opportunity."

She paused again and smiled at them. "That's all, boys and girls. You are free to go now. You are free to do anything you wish."

She opened her desk and had started to clear it out when Etta Froisland, one of the younger English teachers, came in.

"Well, Lennie," she said, perching on top of a student desk, "the grind is over for a few months. Over for good for lucky you. By the way, do you know if anyone has spoken for this room? I'd like to have it, if I may."

Lennie's throat became foolishly and unaccountably tight. She couldn't help wishing that Etta had waited just a little longer.

"It hasn't been assigned — as far as I know," Lennie tried to answer naturally. "It really is a very pleasant and comfortable room, here on the east side. It doesn't get hot in autumn and late spring so that the students grow drowsy and restless."

"Then I need it as much, or more, than anyone. I'll ask Hirsch right away." She walked over to the window and looked out on the lawn where students sat about in groups, talking and signing their yearbooks. "Have you made any plans for the summer?" she went on.

Lennie shook her head. "No, not especially. I haven't thought much about it yet. I'll putter in the garden some. My rosebushes need spraying right this day. I'll do a lot of reading and visit my sisters in Boulder for a week or so."

"It sounds lovely and restful," said Etta, turning again from the window. "I have to go to summer school — as usual. There isn't even a week's grace in between. Well, I'll see you at the reception tonight."

"Yes," Lennie answered indifferently, at Etta's retreating back.

The idea of the reception brought no great amount of joyous anticipation. It was the annual affair given by the board of education for retir-

ing teachers. There were half a dozen this year, some happy at the release from a lifetime spent in the schoolroom, others, no doubt, like herself, a bit fearful and bewildered at being suddenly cut loose from all association with young people.

She bent over her desk again and looked up as another visitor entered. This one was a stranger — a very distinguished looking gentleman, hatless, and with a shock of white hair. She stood up uncertainly in response to his very warm smile.

THERE was a certain look of familiarity about him. She must have seen his picture in the newspapers sometime recently. To her utter surprise — almost consternation — he bent down and kissed her cheek.

"Pinky — Elmer Hughes!" she exclaimed. "Why, I just can't believe it."

"Because my red hair has turned white," he laughed. "It's quite an improvement — don't you think?"

"I'm not sure," she countered, struggling to regain her composure. "I rather liked the looks of that red-headed rascal who kept my class in something of a turmoil."

"There must have been an appeal of some kind or you would never have bothered with me as long and hard as you did. You made rather a good job of it, you know."

He sat down on a seat in front of the first desk as Lennie sank down into her desk chair.

"I'm afraid that I can't claim very much credit," she said, "or else a hundred other boys would also have become college presidents. You're here to give the address to the graduates at the university, of course. I've been looking forward to hearing it."

"Good. I hope that I shan't disappoint you. To make sure that you hear me, I've come to ask a favor."

"A favor — of me?" Lennie looked puzzled.

"Yes. There's a banquet before the exercises. My wife couldn't make the trip. She isn't very well. I'd like you to accompany me."

From Lennie's expression he might just as well have suggested a trip to China. "Oh, but I couldn't," she gasped. "I couldn't possibly."

"Why not?" he smiled.

"The Governor will be there. And all the board of regents. I — why I'd be awfully out of place," Lennie answered in genuine distress.

"Nonsense. Why would you? You're as smart as any of them. Smarter than some. You've no idea how, or why some people get appointed on a board of regents. At least, that's been my experience."

"But surely there is someone else who would be more suitable." Lennie was almost pleading. "Someone who has, well — at least a degree of glamour. Someone who . . ." she paused, wondering if he remembered that at times she had been rather fittingly referred to as "Miss Mouse."

"There isn't another soul," he said with distinct finality. "It has to be you, or I'll have to slip in there alone and have no one to talk with that I care a pin about. Besides, I have to find out whatever became of June Edwards and some of the rest of them. I'll call for you at six-thirty. Do you still live over on Linden Street?"

"Yes, I'm still in the same little old house. It's been over forty

years now. I'm retiring from teaching this year. Maybe I'll get around to doing more with the place. I guess I'll manage to keep busy."

If she didn't sound entirely convincing, he didn't seem to notice. "There'll be no question of that with you," he nodded. "I'll wander around the halls a bit and then I'll be off. You can't imagine how I've looked forward to coming back here."

He left and Lennie sat staring ahead. What in the world had she been thinking of? The very idea of promising to go to that banquet. Well, she'd done it now. She'd have to get a nice hair-do and buy a new dress. She couldn't let Pinky down. Dr. Hughes, that is. He didn't really seem to be the same boy at all. It didn't seem as if any of this could be really happening.

LENNIE gathered up the rest of her things quickly now — there was no more dawdling, and fled from the school building without one single backward, nostalgic glance.

At home she called the beauty shop for an appointment and then left for town. What kind of a dress should she buy? She really hadn't the least idea. It must not be too fancy. That wouldn't do at all. But it must be smart enough so that Dr. Hughes wouldn't be embarrassed by her appearance.

She went to the Ripley department store where an old friend, Rose Matheson, was a saleslady. "I want something very special," she said. "Not too extreme, of course, but smart and good looking. For once, the price is no object. Just see if you can't transform me into a moth that is first cousin to a butterfly."

"That will be a pleasure — and not nearly so hard as you seem to think," smiled Rose. "It's for the reception I suppose?"

"Yes — and for later wear, too," replied Lennie.

They finally decided upon a navy blue print which seemed just gay enough for any occasion.

At the beauty shop Lennie agreed to a faint blue rinse for her gray hair, and a manicure.

She hardly knew herself when she was dressed for the reception. She hoped that the other teachers wouldn't be too startled by her changed appearance.

The affair turned out to be very pleasant. Several of her fellow teachers complimented her on her lovely dress, and the superintendent gravely remarked, "I'm not at all sure that your retirement is in order, Miss Rowse. I think perhaps that we had better have another look at your birth certificate."

She went home excited, happy, and quite confident. But on the next day that confidence waned steadily. A dozen times she thought of phoning Elmer and telling him that she couldn't go. But she never did. At six o'clock she was dressed in the new blue print and ready to go.

He drove up in an elegant, bright green car. At any rate, she thought, that was typical of the Pinky she used to know. He was always sure to have the brightest and best of everything.

The banquet was in the Pioneer Room of the Union Building. There they were greeted by President Adamson and his wife. If they were surprised to see Lennie, they gave no indication. Both of them were most cordial.

She knew some of the regents and their wives also. In fact, a couple of them had been former students. She had never met the Governor and wondered how Elmer would explain her presence. He said quite simply and naturally, "Miss Rowse, Governor Larkin. An old friend of mine here in Rockport."

At dinner he entertained her with stories of his school and told her about his two boys, one an educator like himself and the other a successful lawyer.

Altogether, he put her so entirely at ease that she felt as if she had never enjoyed any occasion so much in all of her life. In fact, there had never been any occasion that could compare with this one. Once she looked down the long table and told herself, "Yes, it's you, Lennie Rowse. Sitting down to a commencement banquet with the Governor and the President of the university and the guest speaker."

LATER they went on to the Field House where the exercises were to be held. Dr. Hughes, of course, had to walk in the procession but he gave her a ticket to the reserved seat section and said, "I'll meet you there afterwards."

The exercises started with the band playing the march. Lennie had been many times before. In fact, she usually came to see which of her former students were being graduated, what were their chosen fields and who, if any, were receiving honors. Always there had been someone to make her proud and happy. Never before had she been so thrilled as she was tonight.

She waited eagerly for Elmer's address. He began with reminiscences of his school life in the home town. Then he said, "When I came to one of the crossroads of my school life — graduation from high school — I was sorely tempted to give up all thoughts of any further education and take up flying. Nothing mattered so much at the time as that I should take a plane up into the wide blue yonder. But a wise teacher said to me, 'You can take the middle road and be satisfied with mediocrity, if you wish. You may even find an easy road to security. Or you may find new fields to conquer. The choice is entirely up to you.'"

Lennie straightened up with a jolt. Why, he was using her old commencement talk. The one she had given to each graduating class for the past four decades. But there was a difference. He seemed to be directing it right at her.

Was she indeed at a crossroads and about to settle down — maybe slump was a better word — into mediocrity? Indeed, she was. All these years she had been advising others. Now it had come home.

Mediocrity indeed! Most certainly she would not. Gardening and housework were all well enough for anyone who was too old for anything else. But not for her. She'd start to learn Russian. Maybe she'd take a trip to Alaska. She'd do volunteer work for the less fortunate.

Churchill hadn't quit public life until he was nearly eighty-five. Twenty years older than she. And look at Grandma Moses! *Commencement* was ahead. Commencement for Miss Rowse.

Sixty Years Ago

Excerpts From the *Woman's Exponent*, October 1901

"For the Rights of the Women of Zion and the Rights of the Women of All Nations"

IMPRESSIVE FUNERAL SERVICES FOR PRESIDENT ZINA D. H. YOUNG: The funeral services for our beloved Mother in Israel and General President of the Relief Society, Mrs. Zina D. H. Young . . . were held September 1, at 10 a.m. . . . Mrs. Jane S. Richards, first counselor to Aunt Zina . . . said she had known Aunt Zina between fifty and sixty years and in her there was no variation. The kingdom of God was always first with her. . . . Mrs. Bathsheba W. Smith was the next speaker. She met Aunt Zina in 1840. . . . The two friends had been like sisters ever since. . . . She asked those present to continue the labor of love. To visit the sick and afflicted and comfort those who are cast down. . . . Mrs. Emmeline B. Wells . . . rejoiced over the glorious life of the departed. . . . "I mourn for Sister Zina and I cannot help it. No woman was ever greater beloved than Sister Zina. . . ."

—Editorial

RELIEF SOCIETY CONFERENCE IN BEAR LAKE STAKE: The annual conference of the Relief Society of Bear Lake Stake convened in the Ovid (Idaho) meeting house. . . . Sister E. J. Stevenson of the General Board of Relief Society addressed the conference . . . on the magnanimity of the Relief Society work. . . . The Prophet Joseph Smith said every virtuous woman in the Church should have her name enrolled in the Relief Society. . . . The mission of the teachers of the Relief Society is a very important one. They should seek God for His Spirit, for the spirit of discernment that they may know that which is most needed in each home. . . .

SUNSHINE FROM ABOVE

The sunshine streams upon my soul,
Which opens to its welcome ray;
It thrills me through, it lights the whole
As doth the sun the summer's day.

My soul exults, responsive sings,
As if to burst the bands I feel;
My morning song with music rings,
My even song hath richer peal!

— N.

THE NATION IN MOURNING: "The President (William McKinley) is fatally wounded. . . ." The telegram received in this city (September 6, 1901) . . . plunged the whole community into deep sorrow and mourning. . . . Mrs. McKinley had borne up bravely from the first . . . as our Father tempers the wind to the shorn lamb, so He in His infinite mercy gave to the sorrowing wife grace equal to the trying hour. . . . when at last he bade his loved ones farewell his words were characteristic of the divinity that made him great among men. "Good bye all, good bye, it is God's way, His will be done." The heart of the nation is bowed in grief and in mourning, and prayers from the many thousands are being offered continuously to heaven for the immediate friends, that they may have strength and courage. . . . A good man has gone, a great man has fallen, the people mourn but they must also strive to carry out the measures and policy that will preserve the country, so famed for true liberty. . . .

— Editorial

Woman's Sphere

Ramona W. Cannon

HARPER LEE, of Monroeville, Alabama, has received the 1960 Pulitzer Prize for her autobiographical novel, *To Kill a Mockingbird* (Lippincott). The book has already been translated into ten languages. In the story two children learn to appreciate "the dignity of human life." Her father, Amasa Lee, is the real-life model of the hero, Atticus Finch.

MRS. MARIE A. STUMB, after an automobile accident ended her budding career in voice and ballet, turned to the business world for a new occupation. She is now among the nation's top ten women underwriting more than a million dollars worth of life insurance annually. She analyzes the business affairs of doctors, businessmen, and corporation executives, sometimes in the highest of income brackets, and gives expert advice. She is also a specialist on estate and tax matters.

MRS. DAVID DONALD is working with her husband, professor of history at Princeton University, in editing the diary of Charles Francis Adams, son and grandson of our American Presidents Adams. This diary was not available to research until 1954. It was kept meticulously from the eighteen twenties down to 1880.

HELEN HAYES, America's first lady of the theater, and June Havoc, Helen Menken, Barbara Barrie, with nine-year-old Rona Gale (in the role of the blind child, Helen Keller), were the leading women in the American National Theater and Academy experiment sponsored by the United States Government, to give other nations some familiarity with America's culture.

MRS. OLIVER (ESTHER) PETERSON, a former Utah schoolteacher and a graduate of Brigham Young University, has been named by President Kennedy an Assistant Secretary of Labor, a newly created post. Her specific responsibility will be director of the Labor Department's Women's Bureau. She will direct the Bureau and assist Secretary of Labor Arthur Goldberg in making department policies. Mrs. Peterson is at present director of the Labor Department's Women's Bureau.

CROWN PRINCESS MICHIKO of Japan, and her partner, at the annual palace tennis tournament in Tokyo, won first place. Her husband, Crown Prince Akihito, led the applause.

EDITORIAL

VOL. 48 OCTOBER 1961 NO. 10

On Obedience

Behold, to obey is better than sacrifice, and to hearken than the fat of rams (I Samuel 15:22).

FROM the beginning of time, Heavenly Father has taught his earthly children the necessity for obedience. Obedience to law is exemplified in all creation. In this day the Lord revealed:

> . . . he hath given a law unto all things, by which they move in their times and their seasons;
>
> And their courses are fixed, even the courses of the heavens and the earth, which comprehend the earth and all the planets (D & C 88:42-43).

Strength and stability come to man as he sees all creation obedient to law — the earth, the immutable heavens, and animal creations.

It is natural for man to cling to an orderly existence dependent upon the great principle of obedience. Man has been given the commandment to be obedient unto the Lord, and woman has been commanded to be obedient unto her husband in righteousness. A well-ordered, peaceful, joyful home — a home seeking to establish itself upon celestial principles, rests upon obedience to these two commandments. The mother teaches obedience to her children not only by precept but by the example she sets them in obedience to her husband. The lack of obedience to parental authority is a crying evil of this day, and a mother can do much to train her children to be obedient. The righteous father who bears the Priesthood has the blessings of the Priesthood to share with his family through their obedience — blessings eternal in their nature leading to exaltation hereafter.

A wife should delight to render obedience to her husband, and be guided by the light of the Priesthood. She becomes a true helpmeet to him as she encourages, comforts, sustains, honors, and obeys him.

Many times at Relief Society conventions, stake presidents do not speak to the Relief Society officers on Relief Society work itself, but they exhort the members to sustain their husbands and support them in fulfilling their Priesthood callings. They are, perhaps unknowingly, carrying out the words of the Prophet Joseph which he gave to the Relief Society one hundred nineteen years ago, "Let this Society teach women how to behave towards their husbands. . . ."

Basic to a Relief Society member's progress in the gospel is obedience to her husband in righteousness. Blessed above all other women are those who have husbands who are bearers of the Priesthood and whom they may obey. As they set their

feet upon the glorious path of obedience, they will progress as they bend their wills and desires to conform to the words of Samuel, who declared to Saul, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

—M.C.S.

Notes TO THE FIELD

Talking Book Records of Relief Society Lessons Available for the Sightless

THE Society for the Aid of the Sightless has prepared the Relief Society study courses for October 1961 to May 1962 on talking book records. These courses include the visiting teacher messages; theology; work meeting discussions; literature; and social science. The recordings will be sent free to any blind person desiring them; they have been prepared for the use of the blind only. Requests should be sent to the Society for the Aid of the Sightless, 47 East South Temple, Salt Lake City 11, Utah.

Barbara

Grace Barker Wilson

For Barbara the world was born today.
This bright leaf was created just for her
And fell with timely purpose on her way.
Above her shining head she hears the whirr
Of birds, and sees one light upon a bough
And cock his little eye as to inquire
What brings her out so early, and just how
Does she regard him in his gay attire.

The chestnuts and the acorns, one by one,
She carefully piles underneath a tree
For squirrels to find. Across the morning sun
A wide-winged butterfly floats leisurely.
Here is the joy of life. No shadows mar
This day of hers from sunrise to a star.

Songs for Singing Mothers

Dr. Florence J. Madsen
Member, General Board of Relief Society

THIS list of two-part sacred and secular songs will be found helpful in regions where the Singing Mothers choruses are small or where singers have had little or no experience in part-singing.

The sopranos have less difficulty in learning their parts than do the altos. Their melody is generally more tuneful and pronounced than that of the altos. We recommend, therefore, part rehearsals for the singers when they are learning new songs. This develops confidence in the singers and also guarantees a more balanced and satisfying rendition of a song.

(E)—Easy (M)—Medium (D)—Difficult

Two-Part Sacred Songs

Title	*Composer*	*Publisher*
O Savior of the World (E)	Goss	B. F. Wood
How Lovely Are Thy Dwellings (M)	Liddle	Boosey and Hawkes
God So Loved the World (M)	Stainer-Mueller	Carl Fischer
I Walked Today Where Jesus Walked (E)	O'Hara	G. Schirmer
Beautiful Savior (E)	Griffeth	Belwin
Let the Mountains Shout for Joy (M)	Stephens-Scholin	Belwin
Beside Still Waters (E)	Hamblin	Boosey and Hawkes
The Lord Bless You and Keep You (M)	Lutkin	Carl Fischer
The Lord Is My Shepherd (M)	Smart	Presser
O Love of God (E)	Pike	Schroeder
Thanks Be to God (E)	Dickson	Boosey and Hawkes
Seek Ye the Lord (M)	Roberts-Deis	G. Schirmer
The Twenty-Third Psalm (M)	Malotte	G. Schirmer
Prayer Perfect (E)	Riley-Stenson	Sam Fox
Bless This House (E)	Brahe	Boosey and Hawkes
God Shall Wipe Away All Tears (M)	Roma	Witmark and Sons
Peace I Leave With You (E)	Roberts	G. Schirmer
O Little Hills of Nazareth (Christmas) (E)	O'Hara	Witmark and Sons
God Is Ever Beside Me (M)	De Rose	Robbins Music Corporation
Teach Me, O Lord (E)	Hamblen	Chappell
Come, We That Love the Lord (E)	Barnes	Willis Music Company
You'll Never Walk Alone (E)	Rogers	Williamson Music Co.

Two-Part Secular Songs

The Little Old Garden (E)	Lockton-Hewitt	Sam Fox
In the Heart of the Hills (E)	Kerr-Lee	Sam Fox
Homing (M)	Del Riego	Chappell
My Johann (E)	Grieg	G. Schirmer

Dear Land of Home (E)	Sibelius	B. F. Wood
Giannina Mia (from "The Firefly") (M)	Friml	G. Schirmer
Deep in My Heart, Dear (M)	Romberg	Harmes
Your Land and My Land (M)	Romberg	Harmes
Neapolitan Nights (M)	Kerr-Zamecnik	Sam Fox

Three-Part Sacred Songs

God of All Nature (D)	Tschaikowsky-Remick	Summy-Birchard Co.
Send Forth Thy Spirit (M)	Schuetky-Swift	Pro Art
The Birthday of a King (E)	Neidlinger-Dawson	Pro Art
Break Forth, O Beauteous Heavenly Light (M)	Bach-Fletcher	Pro Art
O Love That Wilt Not Let Me Go (hymn anthem) (M)	F. Jepperson Madsen	Belwin
How Happy All They (M)	Mendelssohn	G. Schirmer
How Lovely Are Thy Dwellings (M)	Liddle	Boosey and Hawkes
Oh, Little Hills of Nazareth (E)	O'Hara	Witmark and Sons
The Infant Jesus (Christmas) (E)	Yon	J. Fischer and Brothers
The Lord Bless You and Keep You (E)	Lutkin	Carl Fischer
Glory to God (D)	Bach-Wilson	Ricordi
Lord, God of Our Fathers (M)	Elgar-Armbruster	Carl Fischer
Come Unto Him (M)	Handel-Krones	Belwin
Lord, Hear Our Prayer (D)	Verdi-Huguelet	Carl Fischer
Grant Me, Dear Lord, Deep Peace of Mind (D)	Stickles	Huntzinger
The Silent Sea (D)	Neidlinger-Marzo	G. Schirmer
Jesu, Joy of Man's Desiring (M)	Bach-Treharne	G. Schirmer
My Creed (E)	Garrett-Clark	Remick Music Company
Sheep and Lambs May Safely Graze (D)	Bach-Treharne	G. Schirmer
Voices of the Sky (Christmas) (D)	Matthews	G. Schirmer
The Gospel Gives Unbounded Strength	Schreiner	J. Christian Company Salt Lake City, Utah

Three-Part Secular Songs

The Snow (with two violins and piano) (D)	Elgar	Boston Music Company
Let Not Your Song End (D)	Cain	Flammer
A Song Remembered (M)	Coates	Chappell
Linden Lea (D)	Vaughan-Williams	Boosey and Hawkes
The Charm of Spring (M)	Clarke	Chappell
If My Song Had Wings (E)	Hahn-Stickles	Chappell
Rain in October (M-D)	Rowley	Boosey and Hawkes
Such Lovely Things (M)	North	Boosey and Hawkes
I Have a Bonnet Trimmed With Blue (E)	Hughes	Boosey and Hawkes
Spinning Chorus (from opera "Flying Dutchman") (D)	Wagner-Schmidt	G. Schirmer
An Old Violin (M)	Fisher-Samuelson	Boosey and Hawkes
The Little Old Garden (E)	Lockton-Hewitt	Sam Fox
Giannina Mia (From "The Firefly") (M)	Romberg	G. Schirmer

*Most of these songs can be purchased from or ordered by the music stores advertising in *The Relief Society Magazine*, or from local music stores in your locality.

Leland Van Wagoner

AUTUMN ROAD IN THE WASATCH MOUNTAINS, UTAH

I Listen for Your Word

Lael W. Hill

Small sound, when near, smothers the distant shout;
Who walks in fields of crickets hears no storm.
So, when you bring to me one murmured thought,
I lose the world's great thunder of alarm.

And some light sounds, though far, pierce loudest roar;
Above the storm one gold lark-note is flung —
And through the tumult of a world's despair,
I listen for your word, serene and strong.

Aunt Mattie's Retirement List

Klea Evans Worsley

ALL my young life Aunt Mattie and Uncle Stan lived next door, and the field-stone walk was worn smooth with the many trips both families made back and forth. Mama died when I was seven, and my sister Jenny, who was twelve, and Curtis, who was ten, told Papa that we could get along, if Aunt Mattie helped out occasionally. He took us at our word and we managed somehow, with Aunt Mattie as our consultant from one to twenty times per day. Everyone in our small town said she had energy enough for ten women her size. We could never understand how she could take care of her own family of eight, be a mother substitute for us, head the ward Relief Society, nurse all the ailing children, bake fluffy angel food cakes for the Church bazaars, and continue the dozen other activities she managed. The amazing thing was that she seemed to do it with unhurried ease.

One evening when Papa had to work late, we three joined Aunt Mattie's brood on the rolling back lawn for a game of Run Sheep Run. As we grew tired, we found ourselves clustering around her Boston rocker on the back porch where she was mending a pile of long black stockings. She was forty-two then, and, already, two of her children were married. Somehow, the subject of retirement came up, and we asked Aunt Mattie what she was going to do with her spare time when all of us were married and scattered around the county. She said she had been giving some thought to this herself, and had decided that in the back of the big blue notebook where she kept the household accounts she was going to start a "Retirement List." This would list all the interesting things she wanted to do when she had more time. I remember that we discussed such hobbies as china painting, travel, home study classes in literature, and Aunt Mattie said that one thing she would do for sure was to write the family history.

Each year or so after this we would hear about some new hobby that Aunt Mattie said she was adding to her Retirement List. In turn, each of us married and moved away from the two clapboard houses side by side, but Aunt Mattie went on her busy way, without ever seeming to stop for breath. Whenever we returned for a visit, we noticed a few new wrinkles around her warm smile, but she didn't seem to change much otherwise.

The year before her youngest graduated from college, Uncle Stan died. Everyone offered her a home, but she said that nowadays fifty-nine was just the prime of life, and she still had too many things to do to think of slowing down. Her cakes still enhanced the tables of the bazaars, her flowers found their way to the bedside of sick friends, and her zest for living and doing the ordinary things of our small town didn't diminish in the least. It seemed almost unbelievable when

we received the news that she had died suddenly of a heart attack, and even more unbelievable that she was seventy-nine.

While going through her things after the funeral, we found the old blue account book, and, for the first time in many years, remembered the "Retirement List." Turning the yellowed pages at the back, we found it in her neat, precise handwriting. It was a long list and held the promise of challenging and, sometimes, even exciting activities. The curious thing about the "Retirement List" was that Aunt Mattie had never retired, and the nearest she ever came to any of the interesting hobbies was one page of the family history, which she had started fifteen years before.

Valediction

Evelyn H. Hughes

Doubt not, beloved, the justice of God's way,
Though here beside the trail we two must part.
Oh, keep your faith serene, no trust betray —
No bitterness breed rancor in your heart.
Think not my journey futile ending here,
As westward all the wagons rumble past.
Each one gives his own gift. Remember, dear,
Beyond this waning hour our love shall last.
Only this mortal clay interred shall know
A rendezvous with darkness and its dread,
While winged, triumphant, my spirit shall go
Upward, where wait the deathless dead.
Oh, hand in hand, beloved, our journey won,
I shall go with you and our infant son!

The Poet

Ida Isaacson

Some feet were set to tread the imaginative paths of poetry. An inner, ceaseless questing urges one on. It climbs into the mind, dominating emotion, and will not be forsaken until its fledgling filaments attach themselves to verdant soil and begin to grow.

Lunches That Lure Your Child to Eat

Hazel Sowards Cannon

THE school clock indicated eleven forty-five. The golden sunshine of Indian summer shone on Randy's thatch of unruly hair and accentuated the red freckles which stood out in base relief.

"Randy, you look tired," observed his teacher kindly.

"Oh, I'll be fine once I get some good lunch under my belt." He flashed a toothy grin. "You know, my Mom's lunches really pack a wallop."

Calling all mothers! Make your child's lunch do just that — "pack a wallop."

The dictionary refers to "wallop" as that which ". . . carries a dynamic, explosive blow. . . ." You, the homemaker, can prepare lunches which "deliver the punch" which become your child's stamina, his sparkle, his morale, and his strength to meet life. An appealing, nutritious lunch is conducive to concentration and academic progress; it makes the noon period fun and relaxing, and brings definite aesthetic values. The lunch you prepare is sort of a symbol of security between the home and the child; the lunch you prepare tells Randy many things and should impart a warm, satisfying feeling.

A challenge? Yes, of course, but one to be met with ingenuity and intelligence.

That you attack the school lunch problem with positive thinking is a basic concept and even precedes "know how" skills. Let your family catch your spirit and enthusiasm in subtle little ways. Make trying new foods, new flavors, new food combinations an exciting adventure. Put your own personality into that little meal in a sack. Just because it hasn't been done doesn't mean you can't do it. If a food spells added nutrition, has eye appeal or flavor zest, and packs well, try it! Carrot strips tucked in a lunch were unheard of thirty years ago. Young people are usually quick to accept our ideas and, unfortunately, our prejudices.

Since lunch habits are a factor in vigorous and happy living, a knowledge of foods and advance planning are important. Mothers say they plan best when they themselves are hungry. Keep lists of each child's favorite luncheon foods and refer to them as you plan for the week, keeping your plan flexible, of course. Planning shouldn't consume more than fifteen minutes per week, and you will be amazed at the results of jotting these midday meals on paper — they are meals, not snacks. Lunches will not only perk up in nutritive value, but will often prove more economical. Be ever on the alert to glamorize the old standbys, but don't shrink from trying new ones. Homemaking magazines, newspapers, commercial folders, almost everywhere one looks, there are stimulating ideas.

Let us consider a general pattern for a packed lunch, and then the homemaker can supplement it as she desires.

Pattern for a Packed Lunch

1. Protein-rich food (usually made into a sandwich)

This should be the mainstay of the lunch, as cheese, meat, fish, fowl, eggs, and peanut butter. Nutritionists reaffirm constantly that these foods are essential in building and maintaining the body, are high in satiety value, and form the basis for hearty meal-in-the-hand lunches. A jelly sandwich is a poor substitute for a protein-filled one.

2. Bread and butter

The scriptures tell us that ". . . all grain is good for the food of man. . . ." When little Tommy Tucker sang for his supper he must not have explored the limitless possibilities of the "staff of life," or more than "white bread and butter" would have comprised his breadstuff. Be sure white bread is enriched, and try pumpernickel, pungent rye, with or without caraway seeds, cracked wheat, whole-wheat, oatmeal, sour dough, cinnamon roll, French, raisin, and others. Occasionally, include quick breads, some of which may double for dessert, such as nut, date, or other dried fruit, cheese, herb, fruit mix, corn, banana, or orange. Don't forget to use leftover muffins, frankfurter and hamburger buns, biscuits, and English muffins. Various crackers and cheeses have an affinity for each other and prove to be inviting lunch tidbits. If you are not accustomed to baking your own bread, do so once in awhile; the full wheaty flavor of each buttered slice will be an unforgettable experience for your family.

3. Crisp vegetables

The "vegetable kingdom," teeming with minerals and vitamins, resplendent with color, and important for texture appeal should accompany each school lunch. Be fastidious about their preparation. Some vegetables that pack well are: lettuce chunks, strips of celery, cucumber, green pepper, tender zucchini squash, and carrots, tiny cauliflower segments, turnip slices, and cherry tomatoes.

4. Fresh fruit in season

Good cooks have long realized that for a school lunch few culinary triumphs surpass luscious, sun-ripened fruit. Occasionally, if possible, include canned, cooked, or frozen fruit in small containers; incorporate dried fruit in sandwiches.

5. One-half pint of milk

Our most nearly perfect food should appear on each school child's midday menu; he will have a difficult time getting his daily quota of calcium without it. Have him bring a thermos or buy milk at school. Some children dislike waiting in long lines to buy milk. Work through your school administration or PTA to expedite this vital service.

6. Hot Food

If feasible, include one hot dish. Especially in winter, a hot dish can be most comforting. A widemouthed thermos makes possible the carrying of a variety of hot foods, or it may be possible to buy one hot dish at the school to supplement the sack lunch at a cost which is not prohibitive.

Finally, how can you give that lunch a "lift" and make the period a happy one? The perfect answer is a lunch box "surprise." The "surprise" might be a favorite cookie, a choice fruit, or a food presented in different or whimsical fashion. Make sweets more than "empty" or "lone wolf" calories. An oatmeal cookie, for example, combines nutritious oatmeal with carbohydrate calories.

General Suggestions

To make your work easier, organize one drawer or part of a shelf for lunch-box supplies, such as waxed paper (colored adds variety) and sandwich bags, heavy paper cups with lids, clean paper sacks, small jars, with good lids (wide-mouth preferably), paper, wooden, or plastic spoons and forks, paper napkins, aluminum foil to hold food flavors in, used bread wrappers and plastic bags.

Little things are important. Butter should be of proper consistency and spread to the edges of bread.

For those "rush" weeks, freeze sandwiches separately in moisture-proof, vaporproof paper. Try freezing small cans of applesauce; they will be just right for eating at lunch time.

Much confusion can be avoided by writing your child's name on his lunch sack.

Several very thin slices of roast meat in a sandwich are better than one thick one.

Material for sandwich fillings should contrast in color, texture, and flavor.

In making sandwiches, have fillings ready before starting to assemble. Line up slices in pairs, so that sandwich will match. If making a number of sandwiches, try to acquire some production-line techniques.

Vary the cutting of the sandwich when feasible; cut in four triangles, four squares, etc. This appeals to young children especially.

Try not to repeat the same sandwich two days in a row.

Wrap cookies, bottoms together, placing two in a package for a good fit.

Bake cupcakes in paper-lined cups to keep moist longer; insert toothpicks in icing to prevent waxed paper from sticking.

Tuck in various types of cheese cubes for added nutrition and flavor.

Borrow a trick from the party chefs. When meats or cheeses are used in sandwiches, flavor or season the butter first with a subtle accent of chives, mustard, horse-radish, lemon or lime juice, or herbs.

Buttering bread and letting the butter harden will prevent soggy bread.

Omit rich or highly seasoned foods which may create thirst or drowsiness.

Finally, pack lunch carefully in order that items will not be jostled, bruised, or upset. Place heavier foods on bottom of lunch container.

HISTORY tells us that even before the Earl of Sandwich began the fashion of serving roast meat between hearty pieces of bread, sandwiches were undoubtedly known by other names. The sandwich is one of our most versatile foods and may appear in many guises. It is fun and exciting to introduce your lunch-toters to new kinds, and to practice thrift by concocting savory fillings from just what is in the refrigerator.

Some Sandwich Combinations

Peanut Butter

Combine with chopped cooked, dried fruit, such as prunes.

Combine with raw, unpeeled apple or raisin bread.

Spread on bread, add small amount crisp bacon and pickle relish.

Combine with chopped dates or figs and lemon juice.

Add grated raw carrot, chopped raisins, or celery.

Add chopped nut meats and honey.

Spread peanut butter on one slice of bread and any of the following on the second slice: applesauce, apple butter, minced cooked or canned ham, cream cheese, jam or jelly.

Cheese

Make a variety of cheese spreads by combining 1 pound grated cheddar-type process cheese with 1 tall can evaporated milk over hot water, stirring constantly just until cheese melts. Divide mixture and season each part differently with chopped olives, pickle relish, minced chives, caraway seeds, etc.

Combine cream cheese with grated, well-drained cucumber and onion salt or onion juice.

Spread cream cheese on raisin or fruit breads.

Spread cream cheese on bread, add chopped dried, cooked, or fresh fruit.

Spread Swiss cheese slices with pickle relish.

Spread blue or Roquefort cheese on whole-wheat bread, add chopped crisp bacon and chili sauce.

Combine grated cheddar-type cheese, dried beef, and chili sauce.

Combine cottage cheese, well-drained, with chopped dried, cooked, or fresh fruit.

Eggs

Mix mashed hard-cooked eggs with prepared mustard and salad dressing.

Mix chopped hard-cooked eggs with grated raw carrot and salad dressing.

Mix chopped hard-cooked eggs with sliced ripe olives and salad dressing.

Use hard-cooked egg slices and slices of firm tomato, salt, and pepper.

Extend chicken and other meats with hard-cooked egg, chopped celery, onion juice, and salad dressing.

Fish

Combine mashed shrimp, cream cheese, and onion juice.

Combine tuna, well-drained crushed pineapple, chopped celery, and salad dressing.

Combine tuna fish, chopped unpeeled apple, lemon juice, and salad dressing.

Combine salmon, chopped cucumber, onion juice, and salad dressing. Combine any leftover baked fish with celery, lemon juice, and salad dressing.

Miscellaneous

Combine ground leftover cooked ham with cubed celery, prepared mustard, pickle relish, and salad dressing.

Mix chopped olives, nuts, and salad dressing.

Mix chopped avocado, hard-cooked eggs, lemon juice, and salad dressing.

Combine chopped or sliced avocado with lemon and onion juice.

Mash baked beans and season with catsup.

Use sliced poultry with well-drained cranberry sauce or cranberry jelly.

Use sliced tongue and well-drained coleslaw.

Lunch-Box Surprises

A carrot or celery stick strung with pitted ripe olives, "kebab" style.

A small sheaf of celery strips encased in a large ring of carrot.

A slice or two cut from a dill pickle which has been hollowed out and stuffed with soft cheese.

Plain "store cookies" put together as a tiny sandwich with a favorite filling, frosting, or softened sweet chocolate. For elementary school children use animal crackers and put two like animals together.

Stuffed dates or prunes.

A small package of raisins or raisin clusters.

A small popcorn or cereal ball.

Cereal bars or frying pan variety cookies.

Cereal mixes and nuts, buttered and seasoned.

Small paper cup of confections, such as tiny candies and nuts. Occasionally, when time permits, make a cutout sandwich. Use one slice of white bread and one of whole-wheat as nearly the same size as possible. The cutout may be any design from an autumn leaf to the little Red Hen. Use a cookie cutter or cut around a cardboard design. Place the white bread figure in the opening of the dark bread, the dark bread figure in the opening of the white bread. Proceed as usual with the sandwich, leaving it whole, of course. Seasonal cutouts are festive and amusing.

"Back in the days of the Table Round when a fashionable fellow wanted the answer to some important question, he strapped on his broadsword and buckler and took himself off on a quest." In our modern day quest for better school lunches, let us arm ourselves with knowledge plus action, "irresistible forces." Let us, in the vernacular of Randy, "pack a wallop" in that packed lunch.

First Steps

Donna Swain

He came toward me, his tiny hands outstretched
To catch the sun's last errant beams that shimmered on the wall,
His eyes, twin pansy stars, sought mine
To gain a needed courage, lest he fall.

So fresh from heaven, that still around him clings
An eternal glow — and now
The lingering rays through golden prism
Create a shining halo round his brow.
First steps — to chart and guide them is my sacred trust;
To mould and shape them to their destiny.
God grant that I may give him wonted strength
Along the path into eternity.

Marguerite Wallace Petersen—Portrait Artist

FOR many years Marguerite Wallace Petersen, Salt Lake City, Utah, taught in the organizations of the Church. She appreciated the enrichment Relief Society offered. The gospel has always been the motivating force in her life. But, since arthritis has crippled her more and more, these past several years, she has been confined to her home. Her eyes, too, have been weakened by her affliction, and so she has been limited in her enjoyment of her fine library.

Through these confining hours, she has turned to one of her latent gifts. She had always loved art, so she took constructive steps to develop her talent and, without assistance, she has taught herself to sketch portraits. How she can hold and guide the colored crayons she uses for her paintings surprises everyone who sees her work.

One of her first pictures was of President Belle S. Spafford. A portrait of the late Matthew Cowley of the Council of the Twelve is also noteworthy. She has sketched some excellent portraits of her kin with outstanding excellence. Her portraits of little children are also beautifully done.

Marguerite was born in Granger, Utah, a daughter of Josiah Davis Wallace and Ann Elizabeth Bertoch, Utah pioneers. She was married to Charles J. A. Petersen, December 24, 1940, in the Salt Lake Temple. It was only four years after her marriage that she became a victim of arthritis. Her courage and faith have been unfaltering.

A Prayer for the Mellow Years

Nancy M. Armstrong

LET me keep so busy with plans for today and preparations for tomorrow's eternal life that there will be no turning back to bygone yesterdays, except to profit by their mistakes.

No Trick at All to Make a Costume

Shirley Thulin

IT'S no trick at all to treat your child to a new costume. Goblins, witches, and ghosts aplenty will soon be roaming the streets in search of their annual treat, if you make it for Halloween. How about your own little "spook"? If he needs a new costume this year, you can stitch one up in no time at all.

If a child has grown out of his costume, or if he wants to make a change, decide together how he wants to be dressed. Now, go in search of suitable fabric, keeping these points in mind: The fabric should be easy to sew on so that it doesn't take too much time; cotton fabrics are easy to sew, and they come in bright, plain colors. There are some materials which have been treated to make them reasonably fireproof, and, if obtainable, these should be preferred.

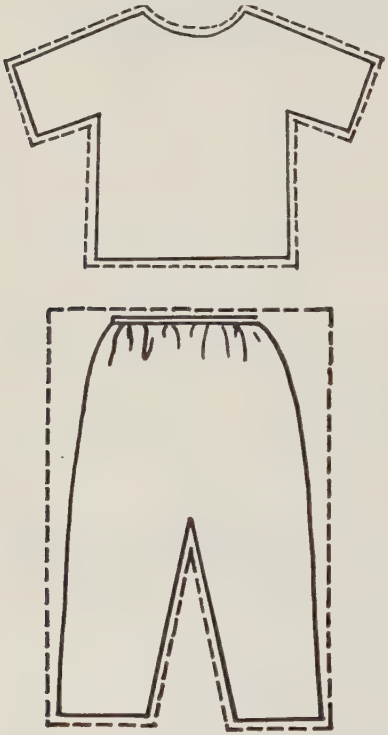


Figure 1
Basic Pajama Pattern
Cut pattern on dotted line

Animal Costumes

Here are some costumes you may want to consider: For the tiny tot from about two to four, a black cat or other animal. These costumes can be cut easily by using the child's pajamas for a guide (Figure 1). Cut a newspaper pattern first. Cut it quite a bit larger than the child really needs, then he can wear his coat under his costume, if the weather is cold.

Use material of a suitable color. For a cat, black; for a lion, yellow. Now, make a suitable tail with a little wire pushed in along with the stuffing to hold the tail's shape. Be sure to stitch the tail on well.

A hood, fashioned with the proper type ears, is easy to make if you just cut a large circle and drape it over the child's head (Figure 2). Now, mark with chalk where his face is (Figure 3), and then take the circle

Figure 2
Drape over the head

Figure 3
Mark hole for face

off to cut a hole large enough for the child's face to be uncovered. Bind the hole with bias tape.

Now, measure where the child's neck comes to and top stitch some single-fold bias all around so that a drawstring can be put through (Figure 4).

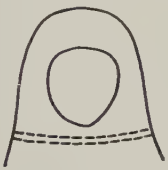


Figure 4
Bias tape for drawstring

Storybook Characters

Storybook characters and "foreign country" costumes are favorites of little girls. A simple dress pattern, made with the skirt a little longer, becomes a Bopeep, Queen of Hearts, or other nursery rhyme costume with the simple addition of a laced weskit, heart trim, or other embellishment to represent the character she has chosen.

Make a hat to match from a round piece of light cardboard covered with the same material. Heavy buckram or pellon may be used.

All-Purpose Costume

There is also the "magic" costume, which fits both boys and girls from size three to thirteen. It can be adapted to any character or theme. There are only three seams to stitch, two, if you make a skirt costume instead of pants. It, too, is roomy enough to fit over the child's coat.

To make: use inexpensive remnants from your local fabric store, pieces in your scrap bag, or a worn, colored bed sheet.

Cut a "T" shape (Figure 5), long enough to extend from the child's shoulders to his ankles and twice as wide as the child. Work on the top fold of the fabric to cut an eight-inch semicircle hole for the neck, with an eight-inch slit for a seam down the front or the back of the costume.

Join the underarm and side seams. Turn under a small hem on each sleeve. If you are making pants, cut and stitch the pant seams, first measuring the child for a comfortable fit from his shoulders to his crotch. Turn under the skirt or pants about an inch for a hem.

Either at this point, or before sewing, you can tint the fabric if it is not the desired color.

To adapt the basic costume for a "clown," run a drawstring through the sleeves and the pant hems for a balloon effect. Then make eight

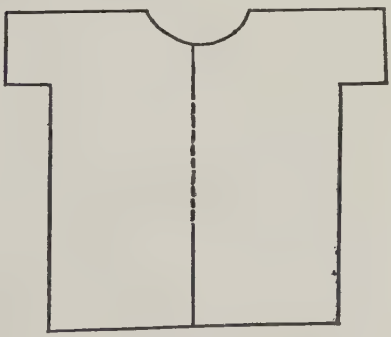


Figure 5
Basic Pattern for Many Costumes

pompons of yarn or ribbon. Put one on each sleeve and pantaloon, and add four down the front of the costume. Make a large comical paper hat with pompons to complete the clown effect.

For a fairy princess costume, add tinsel-covered cardboard wings, held on with a bent coat hanger. An old lace curtain or table runner makes a perfect veil for a bride.

If your youngster wants to be a ghost, cover his head with a bag or a pillowcase, cutting holes for the eyes, nose, and mouth. Add a pair of your old white gloves to cover his hands and complete the illusion.

Little boys who want to be pirates or spacemen can be outfitted easily, too. The pirate's sleeves and trousers can be cut short and ragged. Tie a bandanna on his head and give him a jar ring to hang from one ear for an earring. For a spaceman, tie a short apron around the shoulders for a cape. A kitchen colander makes a fine helmet.

So have fun! You can be a sorcerer, changing your children into anything they want to be.

Before the Party

Maude Rubin

Tonight the house has a special look —
The breathlessness of waiting.
Each tablecloth, each well-worn book,
Each flower anticipating
Its chance to welcome.
Each lamp diffuses a mellower light;
The patina of pleasure
Shines from each polished spoon tonight;
Each pillow is plumped for leisure . . .
Then a sudden step upon the walk
Opens the door to smiles and talk!

Resolutions

RESOLUTIONS are the coin of our possibilities. Resolutions made and kept are proof of strength of character, nobility, and inner greatness. —Pauline M. Bell

Because of the Word

Chapter 3

Hazel M. Thomson

Synopsis: Ruth Ann Barker, who lives, in the early 1830's, with her widowed father, a farmer in the Naumkeg Valley of New England, dislikes farm life and cannot decide to marry Victor Hall, a neighboring farmer. While Ruth Ann is in Boston visiting her cousin Claire Mayhew, she meets Quinton Palmer, a suitor of Claire's who declares that he has fallen in love with Ruth at their first meeting. The night Ruth Ann returns home, her father is thrown from a horse and killed. Victor helps her look after the farm, and a few days before Christmas, Quinton arrives for a visit and Ruth goes back with Quinton to Claire's home in Boston for the holidays.

DURING the remainder of her visit in Boston, Ruth managed to spend very little time alone with Quinton. Knowing he was puzzled and angered at her actions, yet she contrived to give him no opportunity for repeating his proposal. She knew she must leave Boston soon, and yet she hesitated to return to Naumkeg. She felt if she were to make a fair decision it must be in the presence of neither Quinton nor Vic.

And then Ruth remembered Aunt Marintha's invitation on the day of the funeral. Ruth had never been to New York State, and, suddenly, the idea appealed to her. She wrote to Mrs. Walker, telling her she was welcome to stay on at the little house whenever it was convenient for her to do so between different places of employment. Mrs. Walker was always in demand, if anyone in the village was taken sick.

Ruth wrote a note also to Vic. She refrained from sending her aunt's address since she had already refused to confide her plans to Quinton. She told Vic only that she would not return until early spring and asked him to continue taking care of her cows and other animals, promising to make a settlement for his labor when she arrived.

She did not feel that she was imposing on Vic. He could not clear more of his land in the winter, and he had no animals of his own yet to care for except his team of horses which she knew he would run in with hers. He had only his cabin on his place, and she knew he had enjoyed working around the barns and sheds with her father.

Her funds were at a low ebb, but she hesitated mentioning this to Vic. She found she had barely enough to pay for her passage to her aunt's home. She bade Quinton and Claire goodbye shortly after the new year and was on her way, by coach, when the snow was not too deep, and by sled if it was.

Palmyra was a sleepy little farming village, after Boston, but there was nothing sleepy about Aunt Marintha. Her talkativeness was a sharp contrast to her sister who had been Ruth's mother. Perhaps it was because her aunt had been a widow for a number of years and living alone made her eager for companionship. At any rate, by the

second or third day Ruth felt she knew everyone Aunt Marintha did and something of the history of the whole community. The Smith family, Aunt Marintha dwelt on at some length.

"Joseph Smith? Guess you folks down in Naumkeg haven't heard of him yet. You will. Poor, the Smiths are. Seems to me if he really had got his hands on some gold plates he could have put them to more practical use than claiming to write a book from them."

"He wrote a book from gold plates?" asked Ruth, more interested than usual in Aunt Marintha's detailed narratives.

"He claimed to. Of course not many ever got to see the plates, not even Joseph's wife, Emma, so the story goes. Here, you dry and I'll wash this time," said Aunt Marintha, handing the dish towel to Ruth.

"What lovely china you have," said Ruth, shining the plate and placing it carefully in the cupboard. "I want nice dishes like this when I get married."

"When you get married? Is it going to be soon?"

RUTH blushed. "No! That is — I don't know. I didn't mean that. I just mean it's so nice to have a beautiful table setting for every meal."

"Just as well find yourself a man with some means, Ruth. I used to feel sorry for your mother, out there practically on the frontier, though goodness knows she never felt sorry for herself, not as long as your Pa was somewhere around. But I say there's no use living like pioneers in this day and age. Why right in Manchester there're a library, a woolen mill, a flour mill, a paper mill, and a blast furnace, all within a few miles of us. And in Canandaigua, just twelve miles south, they even have paved sidewalks, where your dress doesn't drag in the dust or mud. I must take you down there and show you sometime while you are here. There's not really much to see here in Palmyra."

One thing about her, thought Ruth, she can wash dishes just as fast as she can talk.

But Aunt Marintha's story wasn't finished. She continued as she took another towel and helped Ruth dry the silverware, "Plenty of strangers have flocked in here, just to try to dig up that hill where the gold plates were found."

"Why would they want to?" asked Ruth.

"Why? Because young Joseph claimed to have gotten the plates out of the side of the hill. That's why. Of course nobody else ever found any gold there, and it's sort of strange when you think of it, that the Smith family would be the one to find gold plates. Why I remember when they first came here, Vermont I think it was they came from, and they had very little to bring with them. They did happen to get here in a most unlikely time. Just after the survey for the Erie Canal, and Palmyra was right on the survey route. Land went sky high. There were no squatter rights in and around here then. Mr. Smith had to have the cash to pay the installments on his land.

"Lucy, the wife of the father of Joseph Smith and mother of the young one, opened a shop for a time, helping out. Sold boiled eggs,

gingerbread, cakes, root beer; sold anything that she could to get a little money and help out a little.

"I remember that time well. It's really what put Sam and me on easy pickings. Without that canal going through, we never would have gotten that kind of money for all that land Sam owned. Though Sam didn't live to enjoy it, rest his soul, it's come in mighty handy to me."

THE dishes done, Ruth and Aunt Marintha went into the parlor and picked up the quilting blocks both were working on.

"What a beautiful quilt this will make," said Ruth, admiring the floral design in the center, as she held her piece up.

"Wears well, too," said Aunt Marintha, threading her needle. "Now, as I was saying, there was mostly trouble, seemed like, in store for the Smiths. They lost one son, Alvin, and a fine young man he was, too. Used to help me some after Sam went.

"I do remember one bit of luck for them. It was the sugaring off time, and they tapped their maples just like the rest of us did. Together, they boiled down seven thousand pounds in one season of maple sugar makin'! I remember in particular because it won them the fifty-dollar bounty for top production in the county. The Smiths took a lot from people hereabouts, and I was glad to see them get an advantage for once."

"Took a lot? I don't understand."

"It was that young Joseph telling the ministers that their churches were wrong. Have to give him credit for daring, though I never took much stock in all his talking about visions and angels and such, or the book, either, for that matter."

"Where is young Joseph now?" Ruth asked, looking up from her sewing. "Does he still live here? And the book, you haven't even told me the name of it."

"No, there are none of them here now, moved out a few years ago, the Smiths and all the believers. Young Joseph did have a way with convincing people to believe what he said. That's why I wouldn't have been surprised if you had heard of him. Determined, he is, to gain supporters. It was Indiana, or Ohio, or someplace out West there where they moved to. As for the book, I never did get around to reading it. I knew Joseph since he was a boy. Didn't hardly think he was educated enough to write a book. I've seen the book a time or two, though. It's called The Book of Mormon."

The Book of Mormon! Ruth's thoughts reverted with a thud to Vic and the present she still hadn't given him. A wave of loneliness and longing to see him swept over her, and for a time she felt an intense homesickness. That night she fastened the tiny gold chain about her wrist and slept with the blue pendant in her hand.

The days and weeks passed and Ruth became impatient to return home. When a break in the weather came in the middle of March, she told Aunt Marintha that she must be on the farm to see about getting the spring work done. Arrangements were made for Ruth to return to Naumkeg with a neighbor and his wife who were driving to Boston on business.

Ruth had not actually told Aunt Marintha about Quinton and Vic. She felt that she knew without asking which would be Aunt Marintha's choice, and there was an urge to make the decision herself without any pressure or influence. On the assumption that her beautiful niece would not be single much longer, Aunt Marintha had insisted on providing many beautiful articles for Ruth's trousseau. The two had spent long hours with embroidery and knitting needles, and crochet hooks, and Ruth's protests at her Aunt's generosity were overwhelmed in Aunt Marintha's satisfaction in doing so.

SPRING had arrived all along the way, and the wheels cut deep into the muddy road, but the trip home was made without accident. When the carriage drew up before her gate, Ruth had never seen her place look so well cared for. The house had even been newly painted. Mrs. Walker was on the steps as Ruth came up the walk.

"How nice everything looks," exclaimed Ruth. "You've certainly been busy."

"Not me," said Mrs. Walker. "It's that Vic. He has spent every last minute he could spare over here. That is, up until the last week. He got the Johnson boy to do the chores until he gets back."

"Back?" Disappointment surged over her. She hadn't realized how much she had counted on Vic being here to welcome her. "Where has he gone?" she asked.

"He's gone to Boston. Seems that some lawyer there found out that the books where his deed was recorded, as well as a lot of the other deeds to land near his, are missing. Guess they have been for a good many years, maybe since the days of the Revolution, but this lawyer planned to put the land up for public auction and make himself a pile of money. This place is mixed up in it right along with the others down the river. Vic has been working night and day to get all the copies of old deeds, have new surveys made, and all the evidence he could find."

"But that's dishonest," cried Ruth. "I hope Vic has all the information he needs and gets there in time!"

"Vic will do it, if it can be done. Here, let's bring those boxes in that you left out by the gate, with your trunk."

Inside, Mrs. Walker had kept the little house spotlessly clean. Again Ruth remarked how nice the house looked.

"Haven't had much else to do," said Mrs. Walker. "Folks in the village have stayed pretty well this winter. I haven't had much work. It was good to have a place to stay the rest of the time. Oh, there's a letter came a few days ago. Tempted, I was, to open it up and see if it needed answering, when I noticed the handwriting that just couldn't be a woman's, the return address that proved it, and the Boston postmark. All in all, I've been a bit impatient for you to return. No need to tell you where my sympathies lie."

Mrs. Walker took the letter from the mantle and handed it to Ruth. It was dated at Boston two weeks before, and in Quinton's bold handwriting. Ruth read:

My Darling,

I cannot wait longer without writing you. I trust that you will not think me unduly impatient. After all, I have given you the two months you asked in which to make your decision.

My house (I should like to say our house) is almost finished. As I told you, it will be the finest in Boston. My greatest desire is to show it to you as the future mistress of it.

My work in the court keeps me very busy and away a great deal of the time. However, things are easing up right at this time. Upon receipt of your letter, should it be the words I am hoping for, I shall come for you on the 30th, next. Claire sends her invitation to stay with her until after the wedding.

I will be watching the mails, with highest hopes.

All my love,
Quinton.

Ruth finished the letter then handed it to Mrs. Walker.

"Read it," she said. "It is just what you thought it was. Don't be surprised, though, if you find that my sympathies lie right where yours do." She smiled at Mrs. Walker and went to change her dress.

WHEN the next day and the next passed and still Vic didn't put in an appearance, Ruth saddled her horse and rode out to his place. She knew it was deserted as she rode up to his cabin. She tied her horse at the hitching post and went in. Of course it would be unlocked. Vic would feel that if anyone wanted to go in they needed something and the cabin had better be unlocked so they could get it.

Inside, it took only one quick glance to see that Vic had taken better care of her house than he had of his own. She had nearly finished straightening the room before she noticed the book. Mrs. Walker had given it to him, after all. It showed signs of much use, with many passages underlined. Curious, she opened the cover and read "To Vic from Ruth Ann. Christmas, 1834." It was printed, with an intent, Ruth knew, to cover the real identity of the writer. Ruth closed the book and left the cabin. She was just about to mount her horse when she noticed someone riding toward her across Vic's field at a fast gallop. She knew both from the horse and the easy way he rode that it was Vic.

"Ruth Ann," he cried, pulling the horse to a stop, and jumping to the ground. "What a nice surprise! How have you been? Did you enjoy your vacation?"

"Yes," said Ruth Ann, "and I've been fine. But tell me about the deeds. Mrs. Walker told me all about it, and the work you have done for my place as well as the rest of the people along the river. Did you get to Boston in time to get them recorded?"

"Just," said Vic, "another day and the auction would have been over. That's what I've been doing now, riding around spreading the good news, even before I came to welcome you home. I was headed that way now."

"Well then, welcome me in a proper manner," said Ruth Ann smiling, lifting her face for his kiss.

Vic kissed her lightly and then caught her to him.

"Ruth Ann! Ruth Ann!" he said. "I was afraid I'd lost you. I've been the most miserable person in the world these last months."

Yet not too miserable to forget

himself in helping others, thought Ruth.

"I came home expecting you to be here to welcome me," she spoke quietly, "only to find you too busy to come. But it proved something for me, Vic." She took Quinton's letter from the pocket of her riding skirt. "I have worried about how to answer this, but after today I have no doubt. Would you answer it for me, Vic?"

Vic took the letter and read it through, then handed it back to her. "I think you had better do that," he said. "Personally, I've said enough to Palmer. You see, he was the lawyer I had to see in Boston."

Ruth looked at him sharply. "I wasn't going to tell you if you had made your decision in favor if him. But enough about Palmer. I have real news. Mrs. Walker gave me The Book of Mormon you had for me for Christmas. I've read it and reread it. I can never thank you enough for it, but I shall spend my life trying. The book is true, Ruth, every word. You must read it."

Ruth saw the look of earnestness on his face and heard the serious tone in his voice, as she answered, laughing, "You read your books, Vic. I have a wedding to prepare for."

(To be continued)

Faith

Vesta N. Fairbairn

Beyond whatever clouds may limit sight
I know there is infinity of skies,
And in the darkest hours I know that night
Is only where earth's moving shadow lies.

Today

Pauline Marie Bell

ARE we ever too old to learn? Never! Time offers great opportunities for progress. Those who achieve greatness do not stop.

We should always try, work, improve, endure. "Seek and ye shall find."

Even in the smallest of small things — your handwriting, could that be improved? Your voice, it could be like an old violin — and become sweeter through practice. The singing we wish to develop, a voice sweet, where hearts are touched to listen. We can go on and on, in our homemaking, in our ability to make friends.

Each today offers a challenge, each eventide a chance to take record of our words, deeds, accomplishments — that our requests to Deity may be granted, and our days prolonged, that we may rise to greater heights each today.

NOTES FROM THE FIELD

General Secretary-Treasurer Hulda Parker

All material submitted for publication in this department should be sent through stake and mission Relief Society presidents. See regulations governing the submittal of material for "Notes From the Field" in the *Magazine* for January 1958, page 47, and in the Relief Society *Handbook of Instructions.*

RELIEF SOCIETY ACTIVITIES

Photograph submitted by Cullen S. Peterson

SANTA ROSA STAKE (CALIFORNIA), VISITING TEACHERS HONORED AT CONVENTION, May 18, 1961

Front row, left to right: Agnes Gross Lors Pearson; Jennie Pearson; Grace McPeak; Mary Lehman; Toy Lund; Virginia Larson; Ella Allred, First Counselor; Cullen S. Peterson, President; Bertha Lund, Second Counselor.

Second row, left to right: Martha Byrne; Mary Young; Bertha Campbell; Virginia Wyatt; Verna Baldwin; Mamie McLean; Sarah Hixson; Katherine Poulter; Pat Kinney.

Back row, left to right: Sarah Peterson; Betty Johnson; Erma Williams; Alice Call; Jessie Slocum; Ila Beardall; Edris Hanna; Arlene Hamill; Lucille Ketker; Norene Deaver; Pauline Roe, Secretary-Treasurer; Fern Stockton; Philetta Howard; Lilly Birnie.

Sister Peterson reports: "These sisters were honored at a visiting teacher convention and luncheon, for having achieved an outstanding record as visiting teachers. These sisters were recognized as having the longest years of service, five consecutive years of over one hundred per cent, and one year of one hundred percent (1961). Corsages and special favors were presented to them for their many years of devoted service to Relief Society."

Photograph submitted by Matilda B. Gilbert

FRANKLIN STAKE (IDAHO) VISITING TEACHERS WHO HAVE SERVED FROM THIRTY TO SIXTY-THREE YEARS HONORED AT STAKE ANNIVERSARY PROGRAM, March 30, 1961

Matilda B. Gilbert, President, Franklin Stake Relief Society, reports: "At our stake anniversary program held March 30, 1961, we presented the visiting teacher dramatization 'Messengers of Love and Service,' and the theology dramatization 'Out of the Book.' Special tributes were given to visiting teachers with outstanding service and also to our elderly sisters.

"The thirty-six sisters (not including Sister Gilbert, seated first at the left) have served thirty to sixty-three years as visiting teachers. They were honored with a blue and gold badge with the number of years of service printed in gold. After the program, 250 sisters were served refreshments from a beautifully decorated table carrying out the Relief Society colors."

Photograph submitted by Julia S. Brown

SPANISH-AMERICAN MISSION, SAN ANTONIO (TEXAS) THIRD BRANCH SINGING MOTHERS PRESENT MUSIC FOR ANNIVERSARY PARTY March 17, 1961

Front row, left to right: Agapita Vecerra; Eloise Ortega; Juanita Brown; Estefana Leyba; Leonor Ortiz, Second Counselor; Librada Gonzalez, President; Julia Rosales, Secretary-Treasurer; Maria Montoya; Raquel Enriquez; Rosa Fragosa.

Back row, left to right: Otilia Lomas; Maria Robledo; Beatriz Duarte; Graciela Valdez; Paulina Hinojosa; Sara Cuevas; Esperanza Jauregui; Damacia Arizola; Josefina Flores.

Julia S. Brown, President, Spanish American Mission Relief Society, reports that the Singing Mothers presented the selections: "Sweet Hour of Prayer," "The Lord Is My Shepherd"; and a special number, "Jesus Once of Humble Birth," rendered by Julia Rosales and Mary Montoya.

The beautiful birthday cake was decorated by Sara Cuevas. Librada Gonzales reviewed the life of the Prophet Joseph Smith and the story of the first Relief Society organization. Poems were recited by Leonor Ortiz, Beatrice Duarte, and Otilia Lomas. Estefana Flores gave a talk on Relief Society and its value in the lives of the women of the Church.

The Del Rio Branch Relief Society reported that over a period of about four years, 26,000 dozen tamales were made and sold to pay off the debt on their chapel.

Photograph submitted by Florence W. Jensen

SAN JOSE STAKE (CALIFORNIA), SECOND WARD RELIEF SOCIETY "EASTER BASKET" SALE, April 1961

Left to right: Norma Overson, First Counselor; Margaret Rector, President; Joy Johnson, Second Counselor; Dorothy Ewing, Secretary-Treasurer; Drusilla Irwin, work meeting leader.

Florence W. Jensen, President, San Jose Stake Relief Society, reports: "We have many young mothers in San Jose Stake, and we are trying to make our nurseries more desirable for the children. If our nurseries are better, we feel our attendance will improve in all our wards.

"San Jose Second Ward had an 'Easter Basket' project so that they could buy some equipment for their nursery. The baskets were very attractive, with good candy and cute trimmings. They also made peek-a-boo Easter eggs, which had been demonstrated at one of our stake leadership meetings. They were very professional looking and helped the baskets to look attractive and sell readily. The project was most successful. The project was carried on during the last part of March and the first part of April 1961."

Photograph submitted by Theo Garry

HAMILTON STAKE (NEW ZEALAND) SINGING MOTHERS PRESENT MUSIC FOR QUARTERLY CONFERENCE, June 25, 1961

Members of the stake board, front row, left to right: Lena Waerea, chorister; third, Phyllis Gallacher, literature class leader; fourth, Lucille Sanders, visiting teacher message leader; fifth, Mary Beal, theology class leader.

Center front: seated at left, Valma Wyatt, First Counselor; standing, center, Theo Garry, President; seated, Emeriania Pearson, Second Counselor; standing at the right, Awhitea Hiha, work meeting leader; second at right, Erma Horsecroft, Secretary-Treasurer; third, Naomi Carr, social science class leader; Ellen Blair, *Magazine* representative.

Photograph submitted by Alta Fuhriman

NAMPA STAKE (IDAHO) RELIEF SOCIETY PRESIDENTS HONORED AT CONVENTION, April 21, 1961

Seated at the right, left to right: Mary Butler; LaRue Leslie.

Seated in aisle at the left: Bertha Campbell.

Second row, left to right: Esther Holliday; Gayle Hales; Emily Christensen; Mary Stevens; LaPreal Davenport; Melva Leavitt; Verda Johnston; Lorraine Wigand.

Third row, left to right: LaVerda Young; Louise Tobler; Freida Alder; Ressa Wood; Luzean Yorgason; Mary Waite; Mary Fuhriman Edgley; Bardella Rasmussen Preston.

Fourth row: Sybil Yorgason; Margaret Hook; Lola Hunter; Marion Mathewson, now President of Nyssa Stake Relief Society; Belle Fiet; Ruby Jordan; Manilla Dowdle; Beth Walker.

Fifth row: Audessa Wilcox; Wanda May; Charlotte Taylor; Ella Allen; Madge Blue; NoRene Green; Diantha Pancheri; Mary Cook; Violet Nelson.

Sixth row: Agnes Bice, First Counselor, Nampa Stake Relief Society; Mable Strate, Nampa Stake visiting teacher message leader; Melba Reynolds, Second Counselor, Nampa Stake Relief Society; Evelyn Raff; Elinor Fuhriman.

Alta Fuhriman, President, Nampa Stake Relief Society, reports: "This picture was taken at our visiting teacher convention, where we honored all ward Relief Society past presidents. Several came from out of town. One came a distance of 500 miles. We were pleased with the attendance, but were especially happy because of the sweet spirit that was with us."

Photograph submitted by Mary Stirk

EAST OGDEN STAKE (UTAH), THIRTY-FIFTH WARD RELIEF SOCIETY MAKES ROSE DESIGN QUILT

Seated in front, at the left: Lovenia Fullmer; Janet Driver; Cora Davis; at the right: Olive Vandenburg; VaNeta Burnett.

Back row, standing, left to right: Marie Hutchens; Lula Graham; Madge Crawford; Itha Bieler; Louise Van Dyke; Norma Smith, President; Audrey Bonnell; Doris Stone; Anna Stephens; Roberta Allred.

Pearl Hussey and Norine Collins were absent when the picture was taken.

Mary Stirk, President, East Ogden Stake Relief Society, reports that 390 hours of work went into the making of this beautiful rose applique quilt which was presented to the retiring bishop C. Austin Seager, as a "thank you" for his nine years of service. "Along with the quilt was a book of names of all past and present ward members who had contributed to the project. The wholehearted and generous response enabled us to present this gift to the bishop who was retiring, and a check for $400 to the present bishop Lowell M. Stone for the building fund. The presentation was made at the close of a ward banquet and a very impressive program depicting the birth and growth of the ward."

Photograph submitted by Avez B. Goodman

TUCSON STAKE (ARIZONA), TUCSON FOURTH WARD HANDICRAFT FAIR, December 2, 1960

Second Counselor and fair director Virginia Nelson displays some of the items made for the fair. Children in the picture, left to right, are: Jeffrey Reisner, son of the Tucson Fourth Ward Relief Society President Margaret C. Reisner; Nola Skousen, daughter of Beth Skousen, publicity chairman for the fair; Carol Nelson, daughter of Virginia Nelson.

Avez M. Goodman, President, Tucson Stake Relief Society, reports that this handicraft fair was very successful: "We had in attendance many nonmembers and visitors from out of the city, as well as from other wards in Tucson Stake. A fried chicken dinner was served. We had movies for the children. There were many booths of beautiful handwork, including quilts, pillowcases, and tablecloths. The dolls in the picture were bought and then dressed by the sisters. The toys were all made by the sisters. The wreath and Christmas tree were made of nylon net. There were aprons, housecoats, pajamas, shirts, skirts, dresses, and baby clothes for sale. There was a fish pond, a candy booth, and a bakery counter, where cakes, pies, rolls, and cookies were sold. Almost every sister contributed something towards the fair, and most of them helped at some time during the evening. We were very happy with the financial, as well as with the spiritual success. Women are brought close together by working and sharing in a common cause.

"We have a nursery for the children under three years of age, and a 'Jack and Jill' school, run very much like a kindergarten by the mothers for pre-school children."

Photograph submitted by Marion H. Madsen

MIAMI STAKE (FLORIDA), MIAMI WARD PRESENTS PLAY "RELIEF SOCIETY, WHY?" March 18, 1961

Seated, in front, at the left: Marilyn Parrish and Beth Salter; standing, in front, at the right: Mary Strome.

Standing at the back: Lillian Hemrick; Nadine Smith; Ann Sorensen; Lillian Seaman; Audrey Horne; Belva Morris.

Marion H. Madsen, President, Miami Stake Relief Society, reports: "For the first time since its organization, in November 1960, the Miami Stake Relief Society officers called a special stake gathering of all Relief Society members of the stake for the celebration of the birthday of Relief Society. A work meeting was held in the morning, then a delicious luncheon was served, followed by a short program honoring the visiting teachers. Then came the presentation of the Relief Society film 'Unto the Least of These.' The large attendance was most gratifying. Sister Madsen and her counselors Ora Milne and Belva Morris sent personal invitations to every Relief Society sister in the stake. Some of the sisters traveled 162 miles from the Key West Branch to attend this gathering. The Miami Stake is 290 miles long, so many projects must be put into one day.

"A capable cast ably enacted the one-act play 'Relief Society, Why?' by Esther Olsen, to a large and appreciative audience. The play was directed by Audrey Horne."

Hope

Catherine B. Bowles

It is eventide; the shadows fall.
Yet morning sun will shine for all;
When trials and sorrows fade away,
How beautiful the newborn day!
Lift up your eyes; the sun is bright —
God shares our burdens, makes them light.

LESSON DEPARTMENT

Theology—The Doctrine and Covenants

Lesson 36 — Teach What "the Apostles and Prophets Have Written"

Elder Roy W. Doxey

(Text: The Doctrine and Covenants, Section 52)

For Tuesday, January 2, 1962

Objective: To understand that security in this life and in the world to come is founded upon faith and obedience to the scriptures and the living prophets.

THE temporal and spiritual welfare of the saints was the concern of the Lord as revelations and commandments were given to his Prophet. It was most important that as people accepted the gospel, they should learn the necessity of maintaining faith in the scriptures (at that time the Bible and The Book of Mormon), and the revelations received by the Prophet Joseph Smith. The revelation upon which this lesson is written points out the need to have such faith.

Section 52 Background

Information regarding the Fourth General Conference, which convened in Kirtland, Ohio, assists us to understand the purposes for which Section 52 of The Doctrine and Covenants was given. The Church had been organized for only fourteen months, yet there were about two thousand persons in attendance at the conference which lasted for about three days, beginning about the third of June 1831. In an earlier revelation (Section 44), the appointment for this conference was made, and the Spirit of the Lord was promised to be poured out upon the faithful who should meet on that occasion.

The literal fulfillment of this promise was received in many remarkable manifestations, including a number of prophecies. In the Prophet's journal it is recorded that "The Lord displayed His power to the most perfect satisfaction of the Saints" (*D.H.C.* I:175).

What were some of these occurrences which would call forth this evaluation of the general conference? "The man of sin was revealed, and the authority of the Melchizedek Priesthood was manifested. . . ." John Whitmer, Church Historian, wrote concerning this, as follows:

"Joseph Smith, Jun., prophesied the day previous that the man of sin would be revealed. While the Lord poured out

His Spirit upon His servants, the devil took a notion to make known his power. He bound Harvey Whitlock and John Murdock so that they could not speak, and others were affected but the Lord showed to Joseph, the seer, the design of the thing; he commanded the devil in the name of Christ, and he departed, to our joy and comfort." (*D.H.C.* I, page 175, footnote).

The office of High Priest was conferred upon several brethren, this being the first time that this office was conferred in this dispensation. Among those ordained was Lyman Wight who prophesied:

> . . . He said the coming of the Savior should be like the sun rising in the east, and will cover the whole earth. So with the coming of the Son of Man: yea, He will appear in His brightness and consume all [the wicked] before Him; and the hills will be laid low, and the valleys be exalted, and the crooked be made straight and the rough smooth. And some of my brethren shall suffer martyrdom for the sake of the religion of Jesus Christ, and seal their testimony of Jesus with their blood. He saw the heavens opened and the Son of Man sitting on the right hand of the Father, making intercession for his brethren, the Saints. He said that God would work a work in these last days that tongue cannot express and the mind is not capable to conceive. The glory of the Lord shone around (*D.H.C.* I, page 176, footnote).

Another prophecy uttered by Joseph Smith at this time, 1831, concerned the activity of John the Revelator. According to the Church historian, John Whitmer, "The Spirit of the Lord fell upon Joseph in an unusual manner, and he prophesied that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser, the king of Assyria, to prepare them for their return from their long dispersion, to again possess the land of their fathers. He prophesied many more things that I have not written" (*D.H.C.* I, page 176, footnote).

Thus ended a glorious general conference, the results of which were evaluated by the Prophet in this way:

> It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterized the Saints.
>
> The next day, as a kind of continuation of this great work of the last days, I received the following [Section 52] (*D.H.C.* 1:176-177).

Missionary Appointments

Following the general conference, the Lord called upon many elders to preach the gospel. A number of these were to proselyte in Ohio that the Church might be strengthened further in that area.

The names of many elders appear in Section 52 as these men are assigned to their missionary labors. Many of these brethren are well known in Church history and their lives make an interesting story. Others are little known today, but their efforts in building up the kingdom of God in their time could have been considerable. On the other hand, there were those who lost their place in the kingdom because they were overcome of the world.

Important Instructions

Important for our study are some of the instructions given to these missionaries since they are as valid today as when they were received. Outstanding in this regard are the following from Section 52:

(1) . . . preaching the word by the way, saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith (verse 9). (Compare verse 36.)

(2) And behold, he that is faithful shall be made ruler over many things (verse 13).

(3) The pattern against being deceived (verses 14-21).

Satan Deceives

Unto all the elders the Lord set forth a pattern by which the Church members might not be deceived, and thus the "spirits in all cases under the whole heaven" should be known.

This is the pattern certifying that Satan is a real being who seeks to deceive:

And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations (D & C 52:14).

Who is accepted of the Lord?

Wherefore he that prayeth, whose spirit is contrite, the same is accepted of me *if he obey mine ordinances.*

He that speaketh, whose spirit is contrite, whose language is meek and edifieth, the same is of God *if he obey mine ordinances* (D & C 52:15, 16). [italics added]

In the early period of the Church there was a need, as there is today, for the members to distinguish between those who are acceptable to the Lord and those who are not. Here in plain language the key is given to make this distinction. Christian people believe in and practice prayer. In the lives of many there is the mark of sincerity and honesty regarding their everyday actions and beliefs. Only those, however, who are sufficiently contrite, or humble enough to accept the truth as taught in the Lord's revelations through the Prophet Joseph Smith and his successors, and who obey the ordinances of water and Spirit baptism are acceptable to him. Regardless of how meek and edifying a person's language may be, he is still unacceptable to the Lord unless he obeys these ordinances.

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned; and shall not come into my Father's kingdom where my Father and I am (D & C 84:74).

There are many wonderful thoughts expressed by authors, teachers, clergymen, and other people who are not members of The Church of Jesus Christ of Latter-day Saints; but the Latter-day Saint must be prepared to distinguish between true and false teachings. The standard of judging such teachings is yet to be mentioned in this lesson.

The missionaries in the early history of the Church were prepared to inform the world that the Lord had restored the Church with its principles and ordinances as they were known anciently. These brethren were to go to the world to teach and not to be taught. (See D & C 43:15-16.)

Deceivers Among Us

The Prophet wrote that there were many false spirits abroad in the Christian and pagan world. He also said that there were some in our own Church who were possessed of this same spirit because ". . . it is made up of all those different sects

professing every variety of opinion, and having been under the influence of so many kinds of spirits, it is not to be wondered at if there should be found among us false spirits" (*D.H.C.* IV:580).

Down through the decades men have attempted to govern the affairs of the Church by instructing or commanding the Prophet, Seer, and Revelator at the head of the Church and also the Twelve Apostles. As indicated, this began in the time of the Prophet Joseph Smith, as pointed out by Elder George A. Smith. (See *D & C Commentary*, page 290.)

More subtle ways have been and are used today by deceivers or perverters of the truth. The casting of doubt and even unbelief on the scriptures and that revelation is received by the leadership of the Church, are common ways in which these people try to undermine the Lord's work. The standard quoted above, "if he obey mine ordinances" (D & C 52:15-16), as applied to the member of the Church, is not limited to baptism and the other ordinances of the gospel. It also includes other decrees of God, including instructions and rules regarding conduct.

False Teachings Exposed

In 1946, President J. Reuben Clark, Jr., of the First Presidency, told the people attending the April General Conference of false teachings which were being entertained by some members of the Church. Because of the need for members of the Church to be aware of these teachings and the authoritative way in which President Clark answered these claims, they are given here:

I have said on other occasions, and I repeat now that there are being taught amongst us, unfortunately, doctrines which are utterly destructive, not only of Jesus the Christ, but even of God himself, and we must be on our watch that neither we nor our children be influenced, debauched, or polluted by such doctrines.

Recently a man of education (he holds a high scholastic degree), a worthy member of the Church, sent me a statement of some of the teachings that now are somewhat mooted amongst some of our Latter-day Saints—a few only, I trust. I am going to read this statement to you and make some comment upon the points as I proceed. There are some ten points.

I wish to say to you as earnestly as I may, that, as you will see when I have read them, if they shall attain credence amongst us, particularly amongst our young people, they will destroy our faith.

The first of these statements reads:

> "1. God is not an anthropomorphic being," — that is, he does not have hands, or eyes, or feet, or ears, or a voice — "and not a personal God, nor a Living God."

I remember when Dr. Talmage used to say something not dissimilar from what I shall say, but he made an actual quote, as I recollect which I can only summarize after these many years. It went about this way:

"Thrust God out of the back door, and he comes in at the front door as the First Great Cause. Thrust the First Great Cause out of the back door, and God enters the front door as a Great Force. Push him out as a Great Force, and he comes back in as a Great Intelligence."

No sane man who can think at all can deny in his heart the existence of God, the God of the Bible, and of the New Testament, and of modern revelation.

The next point:

> "2. Man is a creature of the Universe and draws intelligence and ideas (inventions) from the Universe by being in harmony with it."

This statement is not only indefinite, but meaningless. It does, however, seem to postulate a Universe Intelligence, and thus we are back to our great concept of God.

"3. There is no such thing as supernatural experience among men — at any time in history. No revelation directly from God."

This denies all scripture. It denies all divine manifestations to man. It denies his goodness and his mercy and his love. It gives the lie to the commonest experience of man, recognized from the savage to the most highly civilized man; indeed, it gives the lie practically to our very existence.

"4. Jesus Christ was a revolutionary leader — but not divine."

This, of course, denies the divinity of Jesus. It falls squarely within the observation of John who declared, as I have already read:

"For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist." (II John 7.)

"5. Joseph Smith did not see God nor really experience any supernatural phenomena. He wrote the Book of Mormon without divine assistance. He also gave revelations to suit his purpose and the situation without divine assistance."

No man can honestly read the Book of Mormon and then say that this boy Prophet wrote it himself, and the most persistent search has failed to reveal that he stole the book. There is too much in the book to have been written by a boy whom his hostile critics brand as an ignoramus. And it should be said here, he had no opportunity for consulting either the little-known sources, which hostile critics have disinterred in trying to destroy him, or the more widely-known sources of which he probably had no knowledge whatever because they were inaccessible to him. No man of his age could have had in his mind, no matter how much he had studied, merely the allusions contained in the Book of Mormon to the holy scriptures, and all that we have of his that came from him when speaking or writing normally, gives not even a suggestion of his power to compose or to utter those great gems of majestic literature which are so plentifully found in the Book of Mormon and the Doctrine and Covenants.

"6. The value of Mormonism is in its practice and in its system. Its origin need not be basic to one's belief in or acceptance of Mormonism for its value."

Many of us have heard this heresy before. No shallower view of Mormonism can be taken than is thus expressed. The achievements of our people, the growth of the Church, the people's endurance of hardship, misery, penury, persecution, and even martyrdom itself, would have been wholly impossible without the spirituality which lay behind and vitalized their whole lives. This people of ours had the Spirit of God to direct them. Take away from us that Spirit, take away the divinity which lies behind the gospel, and there is nothing left. Had our work not been divinely fathered, we would not have outlived our first ten years of life.

"7. The three-degrees-of-glory story is a myth."

That is, Paul was mistaken, the Prophet Joseph was mistaken, all who have thought and taught that glory might come to those who live righteously and die with a testimony, some of them as martyrs, were all mistaken and all they believed in was a myth. Such a concept destroys the teachings of the restored gospel. The words of Paul and the words of the Prophet Joseph were divinely inspired and are the eternal truth.

Here is another mean thrust:

"8. Temple work may occupy old people in pleasant pastime but it is absurd and foolish in its objectives."

Thus these antichrists would not only abandon the living but discard the dead, their ancestors and loved ones; nothing would be saved, indeed salvation would for no one be a reality. Every instinct of justice and mercy, every really rational con-

cept of man and his being cries out against any concept such as this. Temple work is part of the restored gospel.

"9. The belief that man might become as God is equally foolish."

This doctrine would, of course wipe out the great truth of eternal progression. It would thus cut off from man even the hope of advancement hereafter; it violates every concept of the future brought to us by the restored gospel.

"10. Practically every theological idea advanced by Joseph Smith can be found in some ancient religion or in some current beliefs contemporary with his time."

There is truth in the conception that the restored gospel does contain among its truths beliefs held by ancient religions and by modern ones. However, the Prophet Joseph never had the opportunity, never had the books, never had the time to search out from these sources all these various truths from the paganism and the Christianity of the past. It was not humanly possible for him to do so at his age and with the meager facilities at his command. But we know how it came to be that these partial truths were found in pagan teachings of pre-Christian eras: the gospel was on the earth from the time of Adam, and from then on down, there appeared here and there in the world, among this people and that, recollections of the doctrines and principles of the gospel as they were taught to Adam. Some of the truths of the gospel have always been on the earth (*116 Annual Conference Report*, April 1946, pp. 119-121).

The Standard of Judgment

This revelation (Section 52), in verses 9 and 36, establishes a standard which was to be used by the missionaries mentioned in this revelation. It is the same standard that has continued from the beginning and is in force today. The Lord said that these missionaries were to teach only that which the "prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith."

Follow the Lord's Counsel

The scriptures are the basis for understanding our relationship to God, because they reveal the word of the Lord through his inspired prophets. His prophets today make known to the Latter-day Saints the will of the Lord and receive revelation for our guidance. The Prophet and President of The Church of Jesus Christ of Latter-day Saints is the mouthpiece of God for the people who have made covenants with the Lord by baptism. Elder John A. Widtsoe wrote that the greatest or the most important prophet to us is the living prophet, because it is his responsibility to direct the people in solving the problems of the day by the inspiration of the Lord. Every prophet who has directed the Church in any generation has been the greatest prophet to that generation. The Latter-day Saint sustains the President of the Church in this way by accepting counsel from him and those who serve with him as prophets, seers, and revelators. (See *The Improvement Era*, November 1943, page 689.)

But how is the member of the Church to know the truth? It is by the power of the Holy Ghost. But who is entitled to this power? As this revelation points out, it is one who is humble (teachable, submissive to the Lord's will), prayerful, having faith in the Church Authorities, and remembering that in this life our principal concern should be to seek salvation through the gospel. This important fact was made known by the Lord when he said it was neces-

sary to walk uprightly before him. (See D & C 46:7.)

The Blessing of Obedience

We have now come to the third instruction given to the missionaries who were to teach the words "which the prophets and apostles have written" and that which is taught by "the Comforter through the prayer of faith." (See D & C 52:9, 14-21, 36.)

"And behold, he that is faithful shall be made ruler over many things" (*Ibid.*, verse 13). As one learns to rule himself, he grows in power, and the Lord places more responsibility upon him. (See also Alma 12:9-11; D & C 82:3.) This life is the time for testing and trial. He who is faithful in a few things will be made ruler over many. (See Luke 19:12-26.) The reward of the true disciple of Jesus is the blessing of godhood when all things will be subject to him.

Summary

Section 52 was received immediately following a general conference of the Church where great spiritual blessings were enjoyed by the faithful saints. In the main, this revelation was given that certain brethren might know of their assignments in the ministry, together with important instructions on how to detect the influences of the Adversary. There was a pattern given which, if known, would be a means by which the missionaries and the members of the Church would be able to determine who is a true disciple of the Lord, and thus accept him as the Lord's representative. The standard of judgment is whether or not the person obeys the Lord's ordinances, which means the first principles of the gospel, and the rules and regulations which have been given for the guidance of the Church. Regardless of the language, meekness, and other virtues which impress people, God demands acceptance of his ordinances as the proof of faithfulness. One of the important tests to be applied to those who profess approval of the Lord is whether their teachings are from the writings of the apostles and prophets, both living and dead. The final testimony comes to the faithful Latter-day Saint through the Holy Ghost which bears witness to the truths spoken by the living oracles. The President of the Church is the revelator of the Lord and the person, who, under the power of the Holy Ghost, is authorized to determine the doctrine of the Church. His associates in the First Presidency and the Council of the Twelve receive revelation for their callings as leaders of the Church, as do other officers in the kingdom of God.

Questions for Discussion

1. How does a knowledge of what happened at the Fourth General Conference of the Church help you to understand the reason why the Lord gave Section 52?

2. What was known concerning the activities of John the Beloved at the time of this general conference in 1831?

3. According to this lesson, why would you believe that Satan is a personal being who seeks to deceive?

4. What is the pattern of judgment which the Lord says should be used to determine his true disciple?

5. Summarize this lesson by giving the three important instructions for the saints, as given in Section 52.

Visiting Teacher Messages—

Truths to Live By From The Doctrine and Covenants

Message 36 — "One Man Shall Not Build Upon Another's Foundation" (D & C 52:33).

Christine H. Robinson

For Tuesday, January 2, 1962

Objective: To emphasize the fact that we can build solid foundations only upon our own efforts and accomplishments.

THE statement from The Doctrine and Covenants emphasizes the basic truth that the important things in life, such as character, faith, and a testimony of the gospel, are not inherited from others, neither can they be bought. They come to us only through our own efforts. It is true that wealth and material possessions and certain personality and character traits may be transferred from one generation to another, but the wisdom with which these possessions are utilized and developed must be self-learned.

Some of the most pathetic failures in history have come because individuals, with noble backgrounds and great potentialities, have mistakenly believed they could build on another's foundation and have neglected to build into their own lives those character qualities only upon which success and achievement come.

This is particularly true in the way we build our testimonies of the divinity of the gospel. Regardless of the faith of our fathers or of the strength and sturdiness of our families and associates, we cannot clothe ourselves with their testimonies. We must build, nourish, and sustain our own. All too often we may be misled into thinking our testimony is strong, when, in fact, we are leaning heavily on the knowledge and testimony of someone else. This may be one of the basic causes for the inactivity of certain individuals who depend too much on the support and strength of others. If for any reason this support is withdrawn, then they find they are unable to stand on their own feet.

This emphasizes the importance of building testimonies on our own knowledge and personal convictions of the gospel, rather than on the lives and accomplishments of others. This may well be what Paul had in mind when he said, ". . . every man shall receive his own reward according to his own labour" (I Cor. 3:8).

Character is another aspect of our individuality which must be built on our own personal foundation. Although good ancestry is a wonderful heritage and one which we should prize and cherish, yet, the only way we can fully take advantage of this inheritance is to take the good qualities passed on to us by our ancestors and make them function and expand in our own lives. Regardless of how fine our inheritance may be, if these qualities are allowed to lie dormant, they will

wither and die. We must build with the tools and materials which are given us.

Each is given a bag of tools,
A shapeless mass,
A book of rules;
And each must make,
Ere life is flown,
A stumbling-block
Or a stepping-stone.
—R. L. Sharpe
—From "Stumbling-Block or Stepping-Stone"

Most of us remember the story about the wise master who, before he departed on an extended journey, called one of his servants to him to give him instructions regarding the construction of an important building. This building, he told the servant, was to be the home of a special friend, and so he wanted it built to exact specifications with the very best materials.

After the master had departed, the servant rationalized with himself that he could save money and effort, here and there, by violating the specifications by using shoddy materials in places where he thought the shortcomings could not be detected.

The house was finished. When the master returned he gave it to his servant who had built it, explaining that *he* was the special friend for whom this "special house was built."

Our characters and our lives will reflect the type of materials with which we build. Let us make sure the materials we use are only of the best so that we can build strong, sturdy foundations to support good, righteous lives.

Work Meeting—Attitudes and Manners

How Do You Do?

(A Course Expected to Be Used by Wards and Branches at Work Meeting)

Discussion 4 — Courtesy in Church

Elaine Anderson Cannon

For Tuesday, January 9, 1962

Objective: To emphasize that we honor our Father in heaven when we practice and encourage respect for others in Church and for the edifices themselves.

BECAUSE of the constant and varied needs which our Church edifices serve, they receive hard wear under normal circumstances. Only when every member considerately co-operates to protect these buildings can their sacred influence be fully enjoyed. This respect for churches and people is a visible component of reverence.

Children, as well as people of all ages, are welcomed to our Church services. Nearly every ward can point with pride to large families who attend meetings together and whose deportment reflects under-

standing of the purpose of the service by being reverent and courteous; however, there is evidence that many are yet in the learning process of acquiring these attributes.

The joy of understanding the "good news" of the gospel message and feeling the close relationship as brothers and sisters, characterize the Latter-day Saints as friendly. However, it behooves us to exercise caution lest this attitude beget noisy sociability to the extent that it becomes discourteous and irreverent.

Parental Responsibility

Courtesy in church is a lesson in living which should not be neglected. It can best be learned in the intimacy of the family circle, where each member can be instructed properly in his obligations and privileges. President McKay has said:

> It has been truly said that reverence is the noblest state in which a man can live in the world. If that is true, then irreverent man has a crudeness about him that is repellent. . . .
>
> Reverence and obedience to law should begin at home. Indeed, too much emphasis cannot be laid upon the responsibility of parents to teach their children reverence for God in all things sacred, and to honor and uphold the law. . . .
>
> Disorder injures the child who makes it. He should learn that when he is in society there are certain things which he cannot do with impunity. He cannot trespass upon the rights of his associates (*Gospel Ideals*, pp. 224 and 225).

This important lesson should not be left for religious leaders on the scene, except under unusual circumstances when mischievous children are found in disturbing or destructive acts. Parents, to whom such an incident is reported, should co-operate with the leaders in helping the child to understand the seriousness of the error. A proper plan for restitution, if necessary, should be considered as much for the child's benefit as for his obligations to the Church.

Polite Promptness

It is distracting from reverence when people arrive late for Church services. It is courteous to make every effort to be in place before the prelude music begins. To avoid tardiness requires parental planning of home preparations for Church attendance, even on the day previous. Emergencies that occasionally make late arrival unavoidable are recognized, but to be habitually late bespeaks selfishness.

Helps for Children

If it is necessary to bring a little food or nursing bottle to Church, these foods should be handled with great care to prevent them from crumbling or spilling on the benches or on the floor. These areas should be checked by the parents before leaving the chapel to make sure that they are clear of litter.

Observing the following suggestions bespeaks thoughtful courtesy to other worshipers and contributes to teaching reverence to children:

1. If "quiet toys" are necessary, they should be limited to the unbreakable type that do not scratch, rattle, or jingle.
2. Use of crayons or pencils should be confined to the paper that parents may provide for the child.
3. Help the child to understand that draperies and curtains are "no no" items and should not be touched or pulled.
4. Little shoes with metal taps or trims that will scratch should be kept off the benches.

5. Hymn books are part of the necessary equipment for worship. They deserve equal care and protection with the furnishings.

Part of the preparation for the Sabbath day should be that of reminding little tots and teens of proper behavior in Church meetings.

It is wise for parents with small children to sit near the aisle or close to the exit into the "cry-room" or hall, so that if it is necessary to take the child from the chapel, it may be done without disturbing a row of people. A disorderly child should be taken from the chapel at once, but not home, or else the child will learn it can go home if it disturbs. When a child is quiet he may be brought back into the chapel. Repeating this process as often as necessary will teach church behavior to the child.

The passing of the sacrament is a sacred period. Children can be helped to fold their hands during the prayer, and learn the sacredness of this ordinance if not allowed to play during the service.

Courtesy of Appreciation

Strangers attending Church services are generally welcomed by those appointed to do so at the entrance to the chapel, recognized in the classes which they attend, and introduced to the members. Following the service, they should be welcomed by members and made to feel a part of the group. Certainly in Relief Society this aspect of courtesy should not be overlooked.

Except for rare emergencies, it is rude to leave religious services before the closing prayer has been offered. President McKay said:

> Children should be impressed with the inappropriateness of confusion and disorder in a worshiping assembly, and should be made to realize that it is the height of rudeness to leave service before dismissal. Young people who ignore such proprieties are two hundred and fifty years behind the times. They should have lived in colonial days when just to make sure that they stayed out the service, young men were locked in their pews by their superiors (*Conference Report*, April 1937, page 30).

When Church Representatives Come to You

When representatives of the ward (ward teachers, Relief Society visiting teachers, *Magazine* representatives, and others) come to the home, they should be treated with deference. Treat them as special guests, and turn off any television, record player, or radio that happens to be playing while these visitors are in the home. Family members should be taught by example to radiate warmth, friendliness, interest, and respect for the callings of these people who visit homes in the spirit of service.

Questions for Discussion

1. Suggest ways and means parents may employ to teach children respect and care for the chapel and public property.

2. Discuss the question: How should a parent react when a Church officer or teacher corrects her child or informs the parent of his misbehavior?

3. If children are observed running in the chapel halls or rooms, should one remind them to desist or just ignore them? How do you do?

Literature—America's Literature Comes of Age

Lesson 28 — Henry Wadsworth Longfellow, America's Poet (1807-1882)

Elder Briant S. Jacobs

(Textbook: *America's Literature* by James D. Hart and Clarence Gohdes, Dryden Press, New York, pp. 357-399)

For Tuesday, January 16, 1962

Objective: To renew acquaintance with Longfellow, America's best-loved and best-known poet.

FOR more than a hundred years Longfellow has been the favorite poet of the United States. To ignore or belittle him is to disparage a national institution, while to understand and accept him for what he is gives immediate and valid entrance into the national character. This is not to claim that his poems are great, but only loved.

Had the people been given the right to vote in the age when poetry was supreme, without question Longfellow would have been voted America's Poet Laureate. With few exceptions, whatever he wrote was immediately and widely read. One of his later books sold 15,000 copies the day it was published. The comprehensive view of his status is perhaps best given by his publisher, M. T. Fields:

> Longfellow's currency in Europe is almost unparalleled. Twenty-four publishing houses in England have issued the whole or a part of his works. Many of his poems have been translated into Russian and Hebrew. "Evangeline" has been translated three times into German, and "Hiawatha" has not only gone into nearly all the modern languages but can be read in Latin. I have seen translations of all Longfellow's principal works in French, Italian, German, Spanish, Portuguese, Dutch, Swedish, and Danish. The Emperor of Brazil has himself translated and published "Robert of Sicily," and in China they use a fan which has become tremendously popular on account of the "Psalm of Life" being printed on it. Professor Kneeland, who went to the national millenial celebration in Iceland, told me that when he was leaving, the people said to him: "Tell Longfellow that we love him; and tell him that Iceland knows him by heart" (Shepard, Odell, *Henry Wadsworth Longfellow: Representative Selections*, American Book Company, 1934, page 40).

Longfellow's only rival in England was Tennyson. Both Cambridge and Oxford bestowed honorary degrees upon him; his bust in the poet's corner of Westminster Abbey is prominently placed, the only American to be so honored. After granting him private audience, in 1868, Queen Victoria noted in her journal her pleasure and surprise upon learning that his poems were known to the servants in the castle, which explained the excitement with which they concealed themselves along his pathway, that they might get a good look at him. "No other distinguished person has come here that has excited so peculiar an interest. Such poets wear a crown that is imperishable." And Longfellow received the same adulation at home. When a close friend recited the following lines from "The

Building of the Ship," Lincoln's face became wet with tears, and, after a long silence, he said, "It is a wonderful gift to be able to stir men like that."

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!
We know what Master laid thy keel,
What Workmen wrought thy ribs of steel,
Who made each mast, and sail, and rope,
What anvils rang, what hammers beat,
In what a forge and what a heat
Were shaped the anchors of thy hope!
Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but the flapping of the sail,
And not a rent made by the gale!
In spite of rock and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee, — are all with thee!

For soft, flowing beauty, a skill at which Longfellow excels, read aloud:

I heard the trailing garments of the Night
Sweep through her marble halls!
I saw her sable skirts all fringed with light
From the celestial walls!
—"Hymn to the Night"

"The Day Is Done" is a useful summary of Longfellow's lyrical gifts and his romantic yearnings for peace and security, just as "Psalm of Life" exemplifies the moralizing, affirming optimism which made him spokesman for an age of hope and belief.

The day is done, and the darkness
Falls from the wings of Night,
As a feather is wafted downward
From an eagle in his flight.

I see the lights of the village
Gleam through the rain and the mist,
And a feeling of sadness comes o'er me
That my soul cannot resist:

A feeling of sadness and longing,
That is not akin to pain,
And resembles sorrow only
As the mist resembles the rain.

Come, read to me some poem,
Some simple and heartfelt lay,
That shall soothe this restless feeling,
And banish the thoughts of day.

Not from the grand old masters,
Not from the bards sublime,
Whose distant footsteps echo
Through the corridors of Time.

For, like strains of martial music,
Their mighty thoughts suggest
Life's endless toil and endeavor;
And to-night I long for rest.

Read from some humbler poet,
Whose songs gushed from his heart,
As showers from the clouds of summer,
Or tears from the eyelids start;

Who, through long days of labor,
And nights devoid of ease,
Still heard in his soul the music
Of wonderful melodies.

Such songs have power to quiet
The restless pulse of care,
And come like the benediction
That follows after prayer.

Then read from the treasured volume
The poem of thy choice,
And lend to the rhyme of the poet
The beauty of thy voice.

And the night shall be filled with music,
And the cares that infest the day,
Shall fold their tents, like the Arabs,
And as silently steal away.

This poem contains dominant traits of Longfellow himself: it is smooth, gentle, warm with the love of family and the security of home; it affirms the simple, heartfelt truths as the source of life's goodness; its tones and rhythms are the beauty and peace which both Longfellow and his readers esteem.

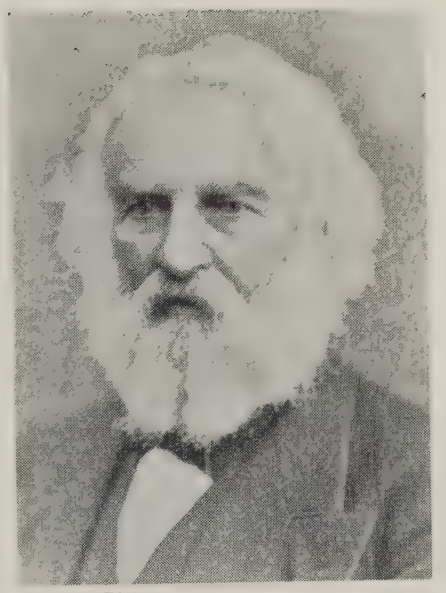
Longfellow, the Man

Henry was born February 27, 1807, in Portland, Massachusetts

(later Maine), to a practical, influential lawyer father, who was a Harvard graduate, and a sensitive, gentle mother. Frequently Henry visited the seven-thousand-acre estate given his grandfather for his outstanding services during the Revolutionary War, and saw in this tie-wigged, knee-breeched old gentleman the security of family excellence, which his own father perpetuated and which Longfellow honored when he came into possession of Craigie House, the most luxurious mansion in all Cambridge.

After college, a trip to Europe for some years gave Longfellow a facility in some ten languages and a strong love for the medieval past, which dominated his imagination throughout his life. A trip to Europe to give him greater background for his position of Professor of Languages at Harvard, ended in tragedy when his wife died in Rotterdam, in 1836. He returned to Harvard where he taught effectively until 1854, when he resigned to give himself entirely to his poetry, since his college duties had become like "a great hand laid on all the strings of my lyre." Seven years previous he had married Frances Appleton, whose wealthy merchant father had given them Craigie House as a wedding gift.

Theirs was an extremely happy marriage. Longfellow traveled from home only when such absence was unavoidable, so great a pain did separation cause them both. And both enjoyed the prestige and dignity which surrounded them in their home: lovely paintings, carpets, and furniture, servants in velvet coats, the best food, and elegant living. As Longfellow recorded in his journal, "I think it is exquisite to read



A Perry Picture

HENRY WADSWORTH LONGFELLOW

good novels in bed with wax lights and silver candlesticks — Disraeli's *Vivian Grey*, for example." Their three children brought them great joy, but it was his grandchildren in his eighteen years of loneliness who gave Longfellow the crowning happiness of his life.

While Longfellow inherited much wealth, he earned far more from his books, rarely less than $20,000 a year and, sometimes, almost $50,000. A most careful businessman, he kept meticulous records of all his affairs, managed his publishers to obtain most advantageous royalties from his world-wide publications, and invested his funds in sound and profitable enterprises.

Throughout his adult years Longfellow's eyes were so weak that he could read only in daylight, but his wife spent hours reading to him from the huge library which he used

almost daily. "Evangeline" was written in a large scrawl on large pads without his ever seeing what he wrote. In later years his eyes became stronger, but the neuralgic pains which plagued him all his life never relented. Some days the waves of pain surging through his teeth and body were so severe that he could only suffer and wait for them to pass.

But the great pain which never passed until his death was the tragic death of his beloved Fanny, in 1861, after fourteen years of full companionship and love. Her billowy summer dress was blown into a lighted candle. Though Henry raced to her in answer to her screams and hugged her within his coat, her burns were fatal. His face was burned so severely that he could not shave and henceforth wore a full beard. Though but one or two of Longfellow's poems contain any personal reference, "The Cross of Snow" written eighteen years after her death, in his seventy-second year, is a sonnet of superior quality, and one of his best poems, though, unfortunately, but little known since he did not permit its publication during his lifetime. (See text, page 399.)

In the long, sleepless watches of the night,
A gentle face — the face of one long dead —
Looks at me from the wall, where round its head
The night-lamp casts a halo of pale light.
Here in this room she died; and soul more white
Never through martyrdom of fire was led
To its repose; nor can in books be read
The legend of a life more benedight.
There is a mountain in the distant West,
That, sun-defying, in its deep ravines
Displays a cross of snow upon its side.
Such is the cross I wear upon my breast
These eighteen years, through all the changing scenes
And seasons, changeless since the day she died.

During his years of grief, Longfellow did more translating in an attempt to keep himself occupied, his most notable work being Dante's "Divine Comedy." He wrote his last poem ten days before his death. His seventy-fifth birthday was honored in every schoolhouse in the country. Less than one month later, Longfellow died, on March 24, 1882.

Narrative Poems

Throughout Longfellow's life he read widely in medieval and other European literatures and histories. His reason? He liked it, both for the relaxation and the vicarious reality it brought him. Many foreign titles appear among his poems: "Divina Commedia" ("Divine Comedy"), "Vox Populi" ("Voice of the People"), "Morituri Salutamus" ("We About to Die Salute You"), "Haroun Al Raschid" (Caliph of Bagdad in *Arabian Nights*), "Michelangelo," and many others. But many of his poems which we know best are story-poems in which Longfellow's characteristic elements of sentiment and didacticism are strongly represented. Such are "The Birds of Killingworth," "King Robert of Sicily," "I Heard the Bells on Christmas Day," and "The Courtship of Miles Standish." In "Hiawatha" he attempted to catch the epic majesty of primitive Indian culture:

By the shores of Gitche Gumee,
By the shining Big-Sea-Water,
Stood the wigwam of Nokomis.
Daughter of the Moon, Nokomis. . . .
—(III, lines 64-67)

One figure defining the relationship of Hiawatha and Minnehaha is aptly drawn:

As unto the bow the cord is,
So unto the man is woman,
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other. . . .

Perhaps his best-known short narrative poems are "The Village Blacksmith" and "Paul Revere's Ride," both having earned a place in many a schoolchild's heart — if not in American history:

Listen, my children, and you shall hear
Of the midnight ride of Paul Revere,
On the eighteenth of April, in Seventy-five;
Hardly a man is now alive
Who remembers that famous day and year. . . .

The delight which this poem has yielded (written about the ride made by Paul Revere to warn the American colonists of the approach of the British in Boston preceding the American Revolutionary War), makes Revere's debt to the poet immeasurable. Here again is exemplified the poet's ability to create in the popular imagination a more vivid narrative of history than history itself offers.

Evangeline

Appearing in 1847, the same year as Tennyson's "The Princess" (and contrasting sharply with the actual contemporary emigration to Utah of the Mormon pioneers), "Evangeline" immediately became universally known and loved, since it appeared to be the long-anticipated "great American poem" by a native American about an American subject. Longfellow visited neither Nova Scotia nor the Mississippi Valley, but drew upon travel books for his descriptions which are nonetheless the best lines in the poem.

The story of Evangeline deals with the deportation of some six thousand rural Frenchmen from Grand-Pré, in 1755, when they refused to take the oath of allegiance to England, even though Acadia had been given to England by France in a treaty more than forty years earlier. The final pathos of the poem is made possible only because of Longfellow's initial success in portraying the simple tranquility of Evangeline's home environment before her people were evicted, their homes burned, and they were rudely shoved into different ships bound for various ports:

. . . Then came the laborers home from the field, and serenely the sun sank
Down to his rest, and twilight prevailed. Anon from the belfry
Softly the Angelus sounded, and over the roofs of the village
Columns of blue smoke, like clouds of incense ascending,

Rose from a hundred hearts, the homes of peace and contentment.
Thus dwelt together in love these simple Acadian farmers,—
Dwelt in the love of God and of man. Alike were they free from
Fear, that reigns with the tyrant, and envy, the vice of republics.
Neither locks had they to their doors, nor bars to their windows;
But their dwellings were open as day and the hearts of the owners;
There the richest was poor, and the poorest lived in abundance. . . .
(text, page 365, lines 47-57).

Aloof to all young men's advances save those of Gabriel, Evangeline anticipates their marriage, which is interrupted by the harsh evacuation order. Gabriel and his father Basil

settle in Louisiana where, many, many years later, Evangeline finds Basil the day after Gabriel has left to hunt. Fruitlessly they search the Michigan woods, until, in despair, Evangeline becomes a nurse to the unfortunate and forgotten derelicts of Philadelphia. There she discovers the dying Gabriel who recognizes her but is too weak to pronounce her name before he dies. The aged but now grateful Evangeline soon joins him in death and, at last, the lovers are joined in nameless graves, while those few peasants who returned to Acadia

> . . . by the evening fire repeat Evangeline's story,
> While from its rocky caverns the deep-voiced, neighboring ocean
> Speaks, and in accents disconsolate answers the wail of the forest. . . .

Longfellow's Place in American Literature

For some modern readers Longfellow is too sentimental, artificial, and shallow even to be given a hearing; for others he still speaks in beauty of inner peace, of life as it should be, of the ideal dream-reality which all mortals pursue yet never attain. Regardless of which feeling toward Longfellow one holds, or whether they blend into each other, his place in American literature is assured. Too many of us and our forebears have found pleasure and solace in his poetry for his lines ever to be forgotten, and while newer, more profound and somber voices may sing with more piercing power to a more somber, realistic world, still those who wish to know fully the truths of the American past and the human heart will return to him through time.

Thoughts for Discussion

1. Relate Longfellow's background and personal life to his poetry.
2. Which of his poems do you like best? Why?
3. Do you agree that he might be considered a valid spokesman for nineteenth-century America?

List of Longfellow's Poems That Have Been Set to Music

POEMS	COMPOSERS
1. Afternoon in February	Hullah
2. Alike Are Life and Death (Taken from "Birds of Passage," Flight the Fourth)	Rinck
3. America (fugitive stanza)	Carey
4. The Arrow and the Song	Balfe
5. Bear a Lily in Thy Hand	Composer Unknown
6. Beware	Hatton
7. The Bridge	Bliss
8. Curfew	Composer Unknown
9. Death of Minnehaha (Taken from "The Famine" in "Hiawatha")	Converse
10. Decoration Day	Geyer
11. Good Night! Good Night, Beloved ("Song" in "Spanish Student")	Balfe; Moir; Nevin; Pinsuti
12. The Green Trees Whisper Low and Mild	Balfe

13. The Hemlock Tree ..... German air
14. Christmas Bells ..... Brewer; Hatton
15. It Was Fifty Years Ago ..... Hatton
(Taken from "Birds of Passage" First Part from "The Fiftieth Birthday of Agassiz," May 28, 1857)
16. January ..... Olds
17. The Open Window ..... Scott - Gatty
18. A Psalm of Life ..... Smart
19. The Rainy Day ..... Dempster
20. The Reaper and the Flowers ..... Emerson
21. The Ship of State ..... German air; also music by unknown composer.
(Taken from "The Building of the Ship" in "By the Seaside")
22. Stars of the Summer Night ..... Balfe; Pease; Woodbury; also unknown composer
23. The Sun Is Bright ..... Weber
24. To Stay at Home Is Best ..... Cate
("Song" in "Birds of Passage" Flight the Fifth)
25. The Village Blacksmith ..... Weis
20. The Reaper and the Flowers ..... Hatton
27. Upsidee ..... Composer unknown
28. As Torrents in Summer ..... Edward Elgar
29. Hiawatha's Wedding ..... Taylor
30. Forget-Me-Nots ..... L.M.E. (L. M. Evilsizer)
31. Life Is Real, Life Is Earnest ..... Wilmot

(30 and 31 found in *American School Songs*, Hope Publishing Company, Chicago, Illinois, 1904.)

Note: Many of these songs may be purchased or ordered from the music stores advertising in *The Relief Society Magazine*. Also, consult your local music stores.

Social Science—The Place of Woman in the Gospel Plan

Service, the Mission of Motherhood

Lesson 3 — Motherhood, the Highest Type of Service

Objective: To realize the implied obligation and responsibility of motherhood. "Motherhood is the highest type of service which mortals know" (President J. Reuben Clark, Jr.).

Elder Ariel S. Ballif

For Tuesday, January 23, 1962

Childbearing — to Be Wellborn

"WOMAN should be intelligent and pure because she is the living life fountain from which flows the stream of humanity" (President David O. McKay).

The mother in childbearing becomes the fountain of life. The

child is the miracle of life itself. At birth it becomes a living entity with the potential of transmitting life. The scientist in the laboratory can put together materials and keep them living, but he cannot give these materials the power to reproduce.

The joint responsibility of parenthood is to beget human life. To the mother is given the capacity to nurture, develop, and bring into this world the child — a spirit of God with an earthly body. The miracle of life and the sacredness of the ability to reproduce should be the subject for a constant lesson to be taught by mothers to children as they grow up.

The knowledge of the source of life and the full realization of the responsibility for the development of the capacities and the potentialities of the baby, together with the pain and suffering of childbearing, provide an important base for the love and concern of the mother for the welfare of the child.

With a full knowledge of (1) the purpose of life; (2) the source of the spirit of the child; and (3) the responsibility of accounting to our Father in heaven for the children that are given to us, childbearing has a special significance, a sacredness that every man and woman must seriously consider.

In this lesson, being wellborn is concerned not only with mental and physical equipment, but also with a home and family where the parents are qualified to provide healthy stimulation to the growth and development of each child spiritually and intellectually. What a blessing it is to be able to live in an atmosphere of calm, peaceful relationships between father and mother, plus the ability to meet adequately temporal needs of the members. All these things must be considered as being part of being wellborn.

1. The Importance of Selection

Possibly the most important decision that a man or woman makes in relationship to their own happiness, the happiness of their descendants, and the happiness and general welfare of society, is the choice of a mate. By this decision one determines the biology of the children, the spiritual environment in which they are to mature, and the intellectual atmosphere that will provide the stimulation to influence the development of the child's abilities and capacities.

Some young people try to settle these great problems in a moment of infatuation or high emotional tension. This places a definite responsibility on parents, particularly upon mothers, constantly to encourage and train their children in the art of selection. This training begins, really, in the selection of the locality in which the family is to live. Your neighbors become a primary group for your children, providing them with intimate face-to-face experiences. Such experiences are basic to effective learning. As these experiences continue, friendships are developed that become lasting and, frequently, provide the life partner of the child. Therefore, it is mother's duty to know her neighbors and to limit or encourage the association of her children according to her findings. It is much more difficult to break up a well-established association than to give direction to the selection of desirable companions in the first place.

The interest and concern of parents in and about the associates of their children never end. Again, as always, mother carries the responsibility of knowing the companions of her children. Father cannot, under any condition, be freed from his part of this responsibility; but, mother, as the managing director of the home, must see the importance of her assignment and do something about it.

As the children grow, the selection of playmates and companions becomes more and more important. Inviting the acquaintances of their children into the home and being interested in their play, conversation, and personality expressions, can be a most revealing and enlightening experience and provide an excellent base for evaluation. Then, at the proper time, a suggestion or recommendation about whom to continue to invite or go with can be presented with confidence and effectiveness. In the training for proper selection, as in all training, there cannot be dictatorial or commanding directions, but there can be patient, persistent training in values so that the child feels a confidence in his own decisions. These decisions must be his own, based on careful training, or he will falter when he is away from the advice and counsel of his parents.

2. Mental Health a Constant Obligation

A major concern in the selection of a mate is sound mental health. Mental health, like the health of the rest of the body, should have a vital place in the health program of every family. If the child grows up in a healthy mental environment, a major step has been taken in assuring his happiness and success in life.

Mental health comes easily to children who are happy and relaxed and who have wholesome relations with their associates, particularly their parents. The preservation of mental health begins at the birth of the child. It requires the same intelligent care that is given to the physical health.

In plain and simple words, "mental health" in the home refers to an environment composed of stimulating, happy, wholesome relationships among all members of the household. There must be a feeling of security, understanding, justice, dependability, faith in the divine, and an abundance of love. This environment must be free from fear, worry, and conflict.

In conversation with a scholarly Chinese gentleman, who is an elder in The Church of Jesus Christ of Latter-day Saints, I asked how he accounted for the respect of children in his homeland. He quietly and sincerely answered "the dignity of parenthood." He went on to explain that the actions of the father and mother in the Chinese society were expected to be in keeping with the best tradition of their culture. It is noteworthy that the Chinese family in the United States has a very low rate of delinquency among the children.

There is considerable wisdom in the answer of Elder Tsun, "the dignity of the parents." This would eliminate such actions as loss of temper, shouting at children or each other in anger, and the quarreling of parents before the children or at any other time.

One very essential and effective

means of providing a good environment for mental health is through family prayer. Prayer brings the family together in humility, acknowledging blessings. It causes them to think seriously of each other and loved ones away from home.

Again, we are reminded of the service mother gives in providing the environment for good mental health in the home. The important point is that her children thus provided will look for similar developments in their friends and, it is hoped, in the selection of a mate. Thus a generation unborn will be somewhat assured of being wellborn.

3. Family Health Program

This will be a quick reference to health as a factor in good selection that the coming generations may be wellborn.

In reality, mental and physical health are so closely related that it is difficult to consider them separately. Good physical health and good mental health, in general, go together.

The child must be taught to value good health and good health practices. This begins in the very early years of his life. Cleanliness as a health practice begins with the baby's bath and can be taught as an essential quality of a desirable member of society. This, then, becomes an essential qualification for playmates or companions.

It is surprising how simply the teaching of cleanliness of body can be directed to the teaching of the cleanliness of mind. Cleanliness of body is a first step and can be learned in harmony with the cleanliness of thought and action. Cleanliness of the home is also definitely connected with the effective teaching of cleanliness of body and mind. General good health is a product of cleanliness, and where people eat, sleep, and associate as intimately as they do in the home, cleanliness becomes imperative.

Training the child in the areas discussed thus far in this lesson, is the beginning of the environment of the families of tomorrow. Selection of the right mate is vital to this improvement. Mother's obligation is to do her best, with father's help, to develop the capacities of her children and help them establish good patterns of action. Then, by helping them to appreciate these patterns in others, she will be able to help them select companions with equal or better development. Through this process the quality of society will be raised, offering hope that the next generation will be wellborn.

Child Development

1. The Never-Ending Need of Stimulation

Earlier in these lessons it has been stated that a newborn baby is a bundle of possibilities. When stimulated, the baby responds. Within the cycle of stimulation and response, development takes place. There is a continuous need for stimulation so that the possibilities of the child may be discovered and developed. The quality of the stimulation has a direct bearing on the result produced.

Proper stimulation is the great challenge to the parents, in general, and to the mother in particular. She must have the patience, the perse-

verance, and the know-how to bring the tiny baby to a full expression of its talents and capabilities.

A mother's challenge really lies in the quality of her stimulation. She is obligated to develop her own talents and to bring to her aid every available assistance. Help can be found in reading material, in lecture series and leadership programs, and in special workshop and training courses for parenthood.

2. The Importance of Discipline of Body, Mind, and Spirit

Too many parents shrink from the term discipline. When the term "discipline" is used, they most generally think of punishment. Possibly because of unpleasant experiences with punishment in their own lives, they have rebelled against the use of the term in any sense. In the proper meaning of the word, discipline is as vital as sunshine to the growing child.

Discipline refers to teaching and instruction. It is that which is taught to pupils. It is the training which corrects, molds, strengthens, or perfects. It is a system of rules affecting conduct. It is the process by which one learns to use effectively his mental and physical powers.

Discipline is, therefore, closely related to goals and values. Goals and values are related to the mores (mores are people's ways which have a sacred moral significance); the ideals and the standards of our society. In The Church of Jesus Christ of Latter-day Saints, the mores, ideals, or standards are the product of good living under the inspiration of divine principles.

The discipline of the body, therefore, has specific reference to the training of the physical side of life to its perfection. The discipline of the mind is a most exciting adventure. It has to do with correcting, molding, strengthening, and perfecting the most phenomenal equipment of the human being. The mind is a delicate instrument, sensitive to every stimulation that is brought to bear upon the nervous system. The mind is capable of systematic, orderly response. If the teaching is orderly, if the patterns of behavior are clearly defined from the beginning of the child's life, the child should become an orderly, responsible, and well-disciplined member of society. Mother should examine carefully the goals, values, or objectives for her children and begin the discipline on the day of birth.

The discipline of the spirit is a more refined phase of discipline. The spirit has a divine origin and is particularly sensitive to the revealed mind and will of God. Therefore, the discipline of the spirit is directly related to the religious atmosphere created by the parents in the home.

3. Obedience, a Positive Contribution to a Child's Development

In the discussion of discipline, one is led logically to the importance of obedience. The person who is most free is the one who knows the law and obeys it.

The chemist who knows the laws of chemistry can make an effective application of his knowledge only if he is obedient to those laws. To produce steel, plastic, medicine, or thousands of other things common to the modern chemist, he must

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know the laws involved and follow them.

To live effectively with one's fellow men, one must know the rules governing group living and observe them. Obedience to the rules of behavior is characteristic of the well-disciplined member of society.

4. Moral Values

A value is something of worth, something that rates in usefulness, the quality or fact of being excellent. Moral refers to conforming to an accepted standard of good, a sense of duty, and a recognition of right.

Moral values, then, are the product of the wisdom of time-tested behavior. In our day, moral values represent the best judgment of man in tune with the mind and will of God. There is and must be for us a divine tone to the moral values of our society. The moral values of every society remain because of the consistent and persistent effort of the members in that society to keep them. The home is the stronghold, the major line of defense in keeping the moral values of our society. The mothers and fathers must have a clear vision of these values and, by precept and example, teach them to their children.

If liberty and justice are valued highly by society, the home must provide the basic teachings supporting this value, if it is to remain. If baptism, temple marriage, or any other sacred ordinance of our Church are to continue as important moral values, the home must provide the basic teachings and practice that will assure their continuance. If the ideals and teachings of Christ are to be effective in the lives

of children and in their society, they must be taught as sacred and essential to the happiness and success of the individual.

Faith in God, love of fellow men, honesty, chastity, or any other of the desired virtues are encouraged by effective teaching, testing, and guiding the child to appreciate and practice the moral values of his society.

Thoughts for Discussion

1. What is the real significance of the term "being wellborn"?
2. How important to the family is the selection of the home location?
3. What is the relationship of mate selection to being wellborn?
4. How important are the concepts of discipline and obedience to the desirable member of society?
5. How can the moral values of our society be most effectively maintained?

References: The following articles by President J. Reuben Clark, Jr:

"Our Homes," *Relief Society Magazine*, December 1940, pp. 801-810.

"Children in the Scriptures," *Relief Society Magazine*, December 1955, pp. 788-801.

October Day

Ramona R. Munford

Silence —
So profound, all nature
Seems inanimate.
No floating cloud
To dim the burnished blue,
No breath of breeze
To stir dead leaves,
Still clinging.
No step to crush
The bleaching grass
Wrapped in golden warmth.
The mountain sleeps.
Silence —
So intense, a sudden sound
Would shatter it,
Like breaking glass!
A day for dreaming,
For knowing God,
For peace.

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Sunshine Is Where You Find It

Cleo Jones Johnson

"THIS is a terrible day!" That's what the radio announcer said, this morning, when reporting on the weather. And truly the wind is blowing a desperate gale. Dust picked up from the newly plowed earth clouds the sky and stifles the air. The sun, shining brightly somewhere, is deeply hidden from our view.

But I care not. I'm too busy remembering that pleased, satisfied look with which my husband sometimes blesses me, and gave me this morning before he left for work. I'm remembering the feeling that was mine yesterday when our eldest son played his first recital piece well, and I saw a beam in his eye which told me he knew now that effort wisely spent would bring its own reward.

I feel the moist kiss of a small daughter, who with arms about my neck, whispers, "I love you," then starts afresh on that never-ending task of dishes—dishes—dishes. And the laughter still bubbles, when I think of an impish look on the face of the one we call our Clown, as he rushed in from school and shared with all a bit of nonsense found that day in a *Weekly Reader*, something about eating peas with honey. And I am thankful for a joy he's found in life.

Oh, the wind can blow, and the dust hide the sun. I care not. My heart is full. I have peace, contentment. I find inside for me enough sunshine for all the day.

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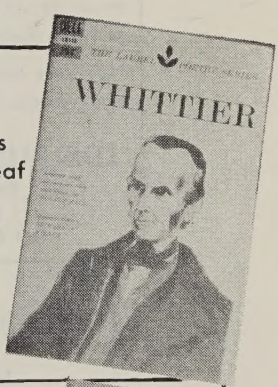

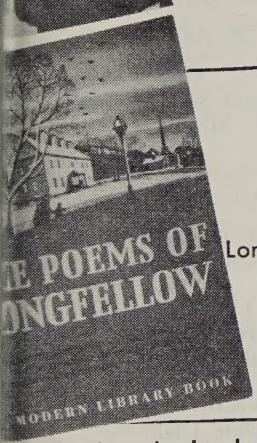

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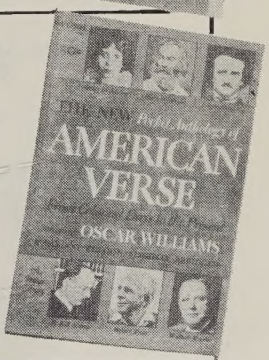

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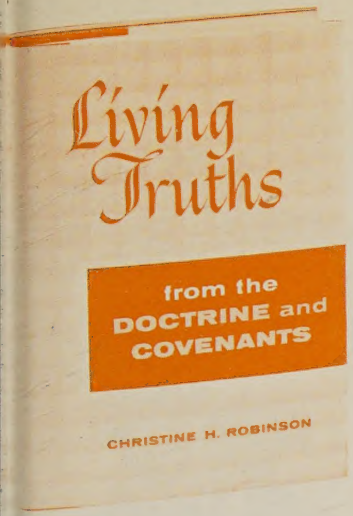

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